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"LIBERTY, HOLINESS, LOVE."

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For the Register.

EXTRACT FROM AN UNPUBLISHED LECTURE TO YOUNG MEN.

So in self education and spiritual culture, keep before you the lofty eye-mark of a reasonable and immortal being; seek to know, not what you wish merely, but what you want, what you need; understand yourselves, and then march straight forward with a firm and manly step to reach the end in view. Half of our time is prone to be wasted in doing nothing, and a large part of the other half in doing we know not what. If we desire a better education than we have yet been able to attain, wishing alone will be a slow method to gain it. We must apply the means, and do the thing, as well as talk and speculate about it. It will not answer to be mere ideologists, builders of fine castles in the air, but we must be workers in earnest. We must procure the books, attend the lectures and meetings, do the thinking, shape the habits and tastes after a noble model; and then we shall not be mere delves on wood and iron and leather and paper and cloth and sods of the earth, serfs bound to the soil, galley-slaves chained to the oar, but men, minds, living, burning, radiating souls, hearts large, wise and strong, and growing larger, wiser and stronger.

Tell me not this is impracticable. It has been demonstrated in cases without number of the humble and unknown as well as of the sons of genius and glory. What man has done, man may do, is but half a truth; man may do, and by the law of progress in the individual and in society, he ought to do more than man ever has done. To the wonders of steam and magnetic telegraphs and daguerreotypes in the outward world, there ought to be some triumphs in education to correspond in the inward. Let there be schools not only for children, but schools for adults. They are already forming in some of our cities. Let us not be ashamed to confess that we have not finished our education, nay more, hold the heresy that we will not finish it until death; that we will ever be learning, and ever coming to the knowledge of some new truth; that brushing aside the butterfly tribe of fictions in yellow covers, and other paper nonsense, we will take a strong hold of that old and experienced teacher, History, of that domestic monitress, Biography, that celestial queen Poetry, that star-eyed angel Science, and that sturdy workman, Art. They can give us lessons that will *tell* on life; that will not only butter our bread, but make the earth seem a richer earth, and the heavens more glorious, and man more interesting, and the Creator mightier in his works and nearer in his love. Study is infinite, and knowledge is infinite; and the invitation is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat, without money and without price."

In this aim of personal improvement, let us go to work with a somewhat dogged perseverance, and with books, or without them, in school or out, earlier or later, let us feel that an ignorant young man is a combination of terms that ought not to exist in this land, running over with privileges, and that so far as we can individually or socially prevent it, it shall not exist here. And if rising above all scientific or literary cultivation, we would reach after the harmonious development, and supreme excellence of our being, then we shall look with steady eyes of faith and obedience to that Heavenly Teacher and Savior, who can instruct us in all we ought to know, and guide us in all we ought to do, pertaining to our eternal destiny. PLUS.

We repeat it, there seems to be no place left in Europe or America for the idle. The spirit of the age is one of movement, of work; and human happiness is dependent upon the fulfilment of the working mission."

For the Register.

ANSWER TO PRAYER.

It is impossible that we can ever know in this life and with our present narrow views of God's moral government to what extent, or in what particulars our prayers are answered. It is not necessary that we should know, as regards their influence on ourselves or the blessings they may procure. It is our duty to pray, and to offer our prayers in faith and sincerity: when we have done this, we are to leave the issue with HIM.—We must not entertain any painful concern as to the result—if we offer our devotions aright they will not be offered in vain. It may be that our prayers are sometimes answered, but not in the manner that we expected, or ardently desired.—They may be often answered as was the prayer of the Apostle Paul. He was afflicted with some infirmity which he calls "a thorn in the flesh." He besought the Lord thrice and earnestly prayed that it might be removed. This prayer was answered, but not in the way that he chose. The answer was this: "My grace is sufficient for thee." It was better, no doubt, for the good Apostle, that strength and patience were granted him to sustain his infirmity whatever it might have been, than to have it removed, because it became a source of moral discipline, which contributed among other means and influences to sanctify his soul for heaven. It was doubtless better for him that he should be made riper for future glory, than that he should be relieved from a painful infirmity. We may earnestly pray that some sore trial be removed from us, and the answer be similar to what it was to the faithful Apostle. It may be to us, as it was to him, the best answer that our prayer could have received. If our heavenly father is pleased to grant us patience and resignation under sorrows, or sufferings, and wisdom to turn our trials such as they are, to some spiritual good, most certainly he could not in reality confer on us a greater kindness and blessing. Eternity, and that alone, can disclose the divine wisdom and goodness in answer to prayer—we shall then probably know how God has been able to do for us exceeding abundantly above what we asked or even thought ourselves—how, by the intricate movements of his Providence, he has answered our prayers better than our imperfect hearts had conceived—a most pleasing, and consoling thought. P. S.

NOTICE OF MRS. A. WOODS, WIFE OF THE REV. DR. WOODS, OF ANDOVER.

[Taken chiefly from the Appendix to the Sermon preached at her funeral, by Professor Stuart.]

We have read with deep emotion this sketch of Mrs. Woods, which we find in the Puritan.—We have no doubt that it is perfectly true. It is delightful to think how very near to each other in all that is purest and best in all Christians, and how strong the bonds of sympathy which unite them when their true characters are known. And yet how often do those whose hearts are swelling with the same intense love towards God and man, and who might so rejoice in each other's society, pass on in separate paths, with no proper appreciation of each other's worth. But by and by the veil is removed, and after their death, when their true characters and aims are revealed, we see that they have been engaged in the same work, animated by the same hopes, and with the same spiritual aims nearest to their hearts. While seemingly travelling in such widely different ways, their religious sensibilities, more true than the needle to the pole, have turned always towards the same star, and guided them on towards the same blessed haven of rest. And amid our theological strife, where our best men war against and distrust each other, how refreshing is it to look through it all to the time when the sword of theological warfare shall be laid aside, and all true souls, the imperfections and sins even of their best services forgiven, shall by the same Redeemer be led with joy into the same everlasting rest.

"The following notice of Mrs. Woods, intended for the satisfaction of her children, grandchildren, and other friends, was written by her bereaved husband.

Mrs. Woods was born in Harvard, Mass, Feb. 29, 1776. Oct. 8, 1799, she was united in marriage with the Rev. Leonard Woods, then minister of West Newbury. How affectionate and amiable her disposition, how inoffensive and discreet her conversation and deportment, how kind and attentive to all around her, especially to the poor, how untiring her activity in domestic duties, during the nine years of her residence there, and how blameless and lovely her whole character, need not be told. In Andover, where she lived near thirty-eight years, she continued to exhibit the same traits of character, as before.—She regarded it as a special privilege and pleasure to be connected, as she was here, with a circle of Christian sisters and friends, in whom she had entire confidence. Her husband and her children have no words to tell what a place she held in their hearts while she lived, or the depth of their sorrow at her decease. It was her tender aeffetion, her gentleness, her uniform cheerfulness—it was the law of kindness which was upon her lips—it was her untiring diligence in her appropriate duties, her sincerity and fervor in prayer, and the almost unclouded sunshine of her mind and her countenance, which effectually contributed to diffuse a happiness through her family, above the common lot of man. They do render thanks to God, and they hope to thank him forever, for the gift of such a wife, and such a mother, and for the unnumbered blessings secured to them by the incessant exercise of her conjugal and maternal love, and by the influence of her unostentatious piety.

Mrs. Woods was alive to every object of benevolence. In all that was done for the spread of the gospel and the advancement of Christ's kingdom she took a deep interest. She wished her husband to make liberal contributions to the cause of missions, and every other good cause, and often fixed upon a larger sum than what he had proposed, saying frequently, *we will save it in other ways.* Of late years, while laboring under her infirmity—when her husband informed her of what he had given or intended to give for any benevolent use, she would stretch out her hand to him, and with a glad look, say, *I thank you, my dear husband.*

Almost teh years before she died she was attacked with paralysis on the left side. The event occurred while she was visiting the family of Mr. Benjamin L. Swan in the city of New York. A very consoling letter lately received from that highly respected and beloved friend, refers to the event in the following manner.—He says: "You were pleased to advert to the time when Mrs. Woods was attacked with paralysis while with us at our house; and you speak of your own grateful feelings—and hers too—but I can assure you, that we look back to that scene of affliction to her, as to a green refreshing spot in our lives, which stands alone, and which we value highly for the good it did us all. We received that event not as a trouble, but as a great privilege:—to witness her submission and gentleness, her composure and cheerfulness, her meek and prayerful thankfulness to God for his mercy—no repining, not a murmur escaped her lips. In her utmost distress, all who approached her bed-side, were welcomed with a cheerful smile, and a token of her happy submission. Oh! it was a blessed privilege to those who beheld it; and to the latest day of our lives, we shall never cease to be thankful to God that as he saw fit to send such an afflictive dispensation to your dear wife, it should have happened at our house, as her Christian virtues were shown forth on that occasion, in a most striking and impressive manner for our good."

For seven or eight years after that event, Mrs. Woods retained her usual activity of mind, and though obliged to give up those domestic cares in which she had taken so much satisfaction, she manifested a cheerful submission, and spent her days very happily, in such employments as she found suited to her condition; sometimes reading the Scriptures, together with other favorite books, such as Baxter's and Doddridge's Works, Law's Serious Call, Thomas a Kempis, Memoirs of Mrs. Hawks, Cowper's Life and Works, D'Aubigne's History, Perkin's Residence in Persia, etc.; sometimes recalling and repeating the Assembly's Catechism, which she learned in childhood; sometimes writing letters to her children and friends, and to her husband when he was absent, and not unfrequently when he was at home; and sometimes in attempts at needle work, though her left hand was palsied and very feeble. During those years, she was usually able to walk with her husband to the chapel, and had great enjoyment in public worship. She never spoke of her infirmity as a *calamity*, or an *affliction*, but always as a *mercy*.—Repeatedly, when her husband found her weeping, and inquired for the reason, she said, *I have such a sense of the goodness of God.* She had a peaceful, child-like confidence in God. Some three or four years since, while her husband was walking with her in their grove, he said to her, "my dear wife, though you are infirm, you may survive me: and I have been thinking, what arrangement might be most for your comfort."—She stopped him at once, and said, *my dear husband, I don't wish you to have one thought on that subject; I would rather leave it entirely to my heavenly Father.*

During the last two years of her life, she had frequently an inexpressible restlessness, both day and night. But she still had the ornament of a meek and quiet spirit; although she sometimes said, she was afraid she should be impatient.—But her Savior was with her, and gave her peace. The day before she died, though exceedingly feeble, she was able to converse, and one of the last things she said to her husband was, *that Christ was precious to her.* So he had been for more than half a century. The heaven she had desired was *to be where Jesus is.*

The religion of Mrs. Woods was peculiarly experimental, practical, and scriptural. For many years before her marriage, and occasionally after, she kept a private diary, solely for her own satisfaction and improvement. From that diary extracts might be made of the same general character with those taken from the diary of other intelligent and pious women, showing her deep sense of her own sinfulness and her deficiencies, her very modest estimation of her own character, her aspirings after perfect holiness, her inward conflicts, her reliance for wisdom and strength and all good upon her gracious Savior, her happiness in communion with him, her desire to do good, and her fervent prayers in behalf of herself and others. But who that knows what an unpretending, retiring disposition she had, and how instinctively she shrunk from the public view, could think it proper to remove the veil of secresy, which she intended should be spread over her private writings.

With Mr. Schauffler, who had lived in her house, and with some other missionaries, she had a free correspondence. And their letters, together with the Missionary Herald, were a source of great comfort to her, while laboring under her bodily infirmities.

She was the mother of ten children, who all lived to a mature age. But with two of them, one son and one daugheter, she was called to part. Her feelings on the death of her daughter, were indicative of the habitual state of her mind. It was but a few months after the commencement of her paralysis. She could not see her beloved Sarah during the sickness which proved mortal. When told of her death, she said composedly, but with inexpressible tenderness:—*Nothing is too precious to give up to Christ.*

But the work of that dear partner and mother and friend is done. She has finished the active duties in which she took such pleasure, and the protracted sufferings which she endured with a patient, subdued spirit. Her death was most peaceful; and her bereaved family, in the midst of their sorrows, have the sweet consolation to say: *She sleeps in Jesus: blessed are the dead who die in the Lord.*

HENRY WARE, JR.

Four numbers of the London Inquirer contain each an account of the Memoir of Henry Ware, Jr. From the last of these notices we make a few extracts.

"Together with the great increase of Unitarianism, Mr. Ware lived to see a tendency among some of its professors which gave him great concern. It has been seen that Mr. Emerson, who became his colleague in 1829, was succeeded by Mr. Robbins in 1833. Mr. Emerson's discourse before the graduating class of divinity students, in the summer of 1838, containing sentiments concerning the supernatural character of Christianity which were regarded, by the principal friends of the institution, as unsound, and of dangerous tendency, was the occasion of a friendly letter from Mr. Ware, to which Mr. Emerson made an excellent reply, distinguished alike by its modesty and candor. The subject continued to occupy attention, and gave rise to controversy.

"The existence of such a controversy," says Dr. John Ware, "in the midst of those with whom he had been associated, was, to my brother, a very painful thing, and he regarded it as a still greater evil, that opinions like these should obtain and hold their ground in a Christian community."

It is scarcely necessary for us to say, that, in regard to tendencies to such a controversy, still existing, both in America and among ourselves, we share entirely in the views and feelings of Mr. Ware:—

"He did not hesitate, therefore," continues his biographer, "on all suitable occasions, to express the very decided convictions which he felt. The very last sermon which he ever prepared for the pulpit, but which he never preached, was composed with a view to the state of public feeling which grew out of this controversy; but the only public expression of his sentiments concerning any part of it is contained in a sermon on "the Personality of the Deity," which was delivered in the chapel in the early part of the term following the discourse of Mr. Emerson, and which was published at the request of the members of the Theological School."

Mr. Emerson's reply to a letter of Mr. Ware's accompanying a copy of this sermon, is very different from his former one. We cannot think he meant it seriously, and, therefore, deem him unwise in countenancing its publication. If he really meant it seriously, he confesses himself insignificant, and surrenders at discretion, without arguments, unknowing what they mean, uneasy under duty of defence. Such at least is the account he himself gives. From Mr. Ware's letter we shall quote a passage, which, we think, has an important bearing on the doctrine of his sermon,—viz., the *personality* of the Deity. We think it may modify an objection to the application of the words *person* and *personality* to the Divine Being, thrown out by a valuable writer in the "Christian Reformer," (1845, p. 560,) who rather proposes we should get rid of the terms:—

"It is a long time," says Mr. Ware, "since I have been earnestly persuaded that men are suffering from want of sufficiently realising the fact of the Divine Person. I used to perceive it, as I thought, when I was a minister in Boston, in talking with my people, and to refer to this cause much of the lifelessness of the religious character. I have seen evils, from the same cause, among young men, since I have been where I am, and have been prompted to think much of the question how they should be removed. When, therefore, I was called to discourse at length on the Divine Being, in a series of College Sermons, it naturally occurred to me to give prominence to this point,—the rather, as it was one of those to which attention had been recently drawn, and about which a strong interest was felt."

Every one must admire Mr. Ware's concluding assurance to Mr. Emerson:—

"I confess, that I esteem it particularly unhappy to be thus brought into a sort of public opposition to you; but my situation, and the circumstances of the times, render it unavoidable; and both you and I understand that we are to act on the maxim, 'Amicus Plato, amicus Socrates, sed magis amica veritas' (I believe I quote right). We would gladly agree with all our friends; but that being impossible, and it being impossible also to *choose* which of them we will differ from, we must submit to the common lot of thinkers, and make up in love of heart what we want in unity of judgment."

We have dwelt upon Mr. Ware's views upon this subject, as bearing upon the state of opinion at this moment both in England and America; views which, we certainly think, to those who cherish them, in common with him, are called upon with equal earnestness and decision to express. If we mistake not, a crisis is approaching among ourselves which will issue in a very material re-adjustment of our position. For our own part, in the language of Dr. Channing's "Dudleian Lecture on the Evidences," we at once declare, that Christianity "*must never be confounded with our common blessings,*"—a level to which the opinions now adverted to inevitably reduces them. Exclude the higher law of Divine interposition, and where is the palpable lesson of a Divine moral goverment? where the needed, yet congenial, evidence of Christian miracle to the depths of Divine benignity? where the revelation of heaven to a lost and irreclaimable world, and yet its conversion thereby? where now a Christian world at all? where, also, that sublimated theism, building high its speculation on pure reason and unbroken law? for that, too, must equally, with the foundations it repudiates, vanish as an idle and unsubstantial dream. But no, it cannot be; some hand must re-unite, must reconcile, what God has eternally joined together; must even more plainly, if need be, explore the ages for the indissoluble compact; and still Christianity shall "stand forth in the naked majesty of truth, with all the grandeur of age, but with none of its infirmities, strengthened by the many victories it has won in the many conflicts of many generations."

We must be pardoned for having dwelt so long on the Memoir of Mr. Ware; so much of the growth and development of our distinctive Christian views in America having been associated with his life. We venture not on an estimate of his character. It is best judged of by the simple record of his actions. In his brother's hands, both throughout the Memoir, and more particularly in the concluding chapter, it has been represented alike without reserve or excess. One point we can scarcely forbear to notice, and that is, its *catholicity*, founded on the general equality of his intellectual endowments. This just proportion, animated by high religious and moral influences, gave him, in the words of his biographer,—

"A perfect and entire sympathy with, and love of, mankind, under all circumstances and conditions. . . . . With most persons, even many who would little suspect it, this sympathy is limited. It relates to the people of a certain sort, of their own condition, or the good and virtuous of all conditions. But with him there was no such limitation. He always practically recognised the perfect equality of his fellowmen as the subjects of religion."

This just proportion of his powers also made him eminently practical, and, animated as they were by the highest considerations, the centre of a deep and extensive religious influence; and that too, doctrinally as well as practically; the former as the means, and indeed as the consequence also, of the latter. With him no resource or endowment was idle, or even accumulating for some great and distinguished effort; in in his estimation it would have wanted the purpose for which it was given, so long as there were opportunities around him on which it could be expended. He had made the remark early in life (p. 87):—

"I think you claim too much, when you demand from a preacher great talents and scholarship, and fertility and originality, at once; we should not thus have more than two in a century . . . It is necessary, indeed, that there should be some great men, to preserve the grandeur and respectibility of the Christian institution; but these may be few, and, I think, are comparatively of little importance."

And later in life, when his wife one day said to him (in this reminding us of his great Master's relatives once desiring him that he would "*show himself to the world*") that she wished, instead of frittering away his time and thoughts upon ephemeral productions, he would concentrate the same amount upon some single work, which would be of substantial value, he looked up with a smile, and replied—"Now that is your ambition for me; for my part, I am glad to do the little good I can in any way that presents itself; no matter if all is forgotten to-morrow, provided a seed is sown to-day; it will germinate some time or other." (P. 469.) We cannot but be here reminded also of Dr. Arnold, and his entry on his journal the evening before his death. It was thus that,

"—— Not to know at large of things remote
From use, obscure and subtle, but to know
That which before *him lay* in daily life,
Was his prime wisdom."

And this was the cause of his great and very general influence, not only with his own denomination, but with society at large. We have seen how frequently he was called upon in this large sphere; and Mr. Gannett assures us, that, during the latter part of his ministry, no other person possessed so entirely the confidence of his fellow-citizens: that without extraordinary gifts, ostentatious living, or popular manners, "he was beyond all doubt, at that time, the one man in Boston on whom men of all parties and all denominations and all classes, bestowed unqualified esteem." (P. 314.)

Our faith may well prize such invaluable fruits. His Memoir* may with justice become a handbook for the *student and pastor*, and *professor* too; nor need we by any means withhold it from the humblest Christian. His love for *all* guarantees it there. It is true, as he humbly and gratefully confessed, he had rare and precious gifts of education and friends, yet what thus would have given repose and inaction to some minds, gave but greater diligence to his. It is true likewise that he had another gift, which most would decline. Yet was that gift the secret of his power. "Whom the Lord loveth, He *chasteneth*:" and in the serene light of a chastened spirit he lived above the world, yet preeminently *in* it, and *for* it; attracting and sanctifying its better elements; "faint," it may be, at times, "yet pursuing," to the last.

* It is "reverently inscribed"—"To the Memory of the Father, whose example and instructions guided the life, and formed the character, of the Son."

NEW PUBLICATION.

The April number of the American journal of Insanity, is almost entirely taken up with an instructive article on the principal Hospitals for the Insane in Great Britain, France and Germany, by J. Ray, M. D. It would seem from this report that foreign institutions for the Insane, while in some respects, especially in the general mode of conducting them, they are decidedly inferior to those in our own country, have only a few decided advantages over ours, and those mostly in the architectural construction of the buildings and the laying out of the grounds. We were not prepared for what Dr. Ray says of the influence of religious exercises on the Insane. We know that at Worcester, and in the admirably managed Hospital for the Insane at Brattleboro', there are regular religious exercises, and we had supposed with a happy effect on the patients.—But does not everything depend on the sort of religious doctrines that are made prominent, and the manner in which they are presented? If there be any class of men to whom the gospel should be presented with all its gentle attractiveness and love, it should be those on whom the most striking influences of our Savior's ministry were exercised. Dr. Ray's remarks are these:

"That part of the British public which takes any interest in asylums for the insane, is disposed to attach an undue importance to religious exercises in the moral treatment of the insane.—They make the common mistake of supposing that in mental as well as bodily disorder, the patient is equally able and willing to profit by the consolations of religion, while the truth is, that generally speaking, the insane manifest far less docility than either those who are bowed down with bodily infirmity, or those who are sound both in body and mind. *But the insane are sick, and the sick stand in need of religious advice and consolation*, and this logic has led among other results to the appointment of resident chaplains. Besides conducting the ordinary services, these gentlemen spend much of their time in the galleries, endeavoring by means of conversation, and the regard attached to the clerical character, to produce a religious impression conducive to the restoration of the patients. In one of the institutions I visited, a book was kept by the chaplain and open to the inspection of the Visiting Justices, in which was recorded from time to time some account of his professional labors.—Among the last entries, I observed a description occupying several pages, of the moral and religious condition of a certain patient. According to my own observation, the prevailing opinion in Great Britain, respecting the effect of religious observances, would be correctly stated in the following passage from the report of the Metropolitan Commissioners, were the word *most* substituted for *many*. "The experience and observation of many Superintendents have led them to the conclusion, that the temporary effect ceases with its cause; and that after the conclusion of the service, little or no trait is left of its soothing influence." The practice of having a resident chaplain, however was condemned by the medical officers without any exception at all. It was thought that to render any essential service in their clerical character—to avoid doing harm indeed—there was required more practical knowledge of insanity, more knowledge of mankind in their sound and unsound condition, than the education and habits of clergymen enable them to obtain. To deal with a patient's delusions without making them still stronger, or irritating his temper, requires a knowledge of the workings of the insane mind and a tact in management, that can be gained only by years of daily observation. Without them an attempt to administer consolation, or direct the thoughts into healthier channels, though accompanied by the utmost kindness of manner, and prompted by heartfelt sympathy, will be as likely to offend and irritate, as to accomplish the desired result. Generally speaking, the insane do not consider themselves as otherwise than sound, either in body or mind, and therefore they can see no propriety in being made the object of a clergyman's special attention, and are somewhat disposed to receive his visits in a spirit very different from that which prompts them. True, their delusions are sometimes of a religious character, and cause them infinite distress of mind, but whoever expects to see them yielding to cheering and consoling views of religion, specially presented to their notice, will certainly be disappointed. I have never known an instance in which the mind has not obstinately refused all relief from that quarter. The difficulties of the subject and the dangers which beset the path of the clergyman, even the most sincerely anxious to discharge his duties judiciously, are so clearly exposed by the "Matron," that I cannot forbear to quote some passages from her letter.

"All religious teachings of the Insane should be confined to the public ordinances. In these, the seeds of religious truth are scattered, and the afflicted hearers are enabled to pick up as much as they can bear. The mind may be directed to or abstracted from, the subject set forth, at the will of the listener. The cases are few in which the disordered intellect can bear the stretch of direct individual application to religious subjects; the insane, when listening to the conversation of a clergyman personally applied, become excited, bewildered, and often violent; and I regret truth compels me to admit that I have seen many instances in which religious books and religious conversation have not only retarded recovery, but prevented cure.

"I have heard of patients who have recovered from a state of religious mania or despondency, confess the distressing excitement they have suffered from conversing with the Chaplain, and I have heard them also state that when he has passed them without speaking, they imagined it was on account of their extreme and unpardonable sinfulness. I have heard others admit that the mere sight of the Chaplain had so distressing an effect on their minds that during a state of convalescence, they have purposely avoided him. The fear also of doing harm, which must operate on the exertions of every observant and humane clergyman, has a tendency to reduce his communications with the patients to a mere round of idle gossip, injurious, inasmuch as it lowers the degree of respect with which he ought to be regarded, and to however trifling extent, occupying that time, which might be more profitably employed by the patients in active and healthful pursuits.

"Medical and moral means are required in the cure of insanity, but religious conversation and reading can seldom be enumerated in the latter class of remedies. They almost invariably act like fuel added to the fire."

There is another objection to resident Chaplains which ought to be conclusive, even were the others much lighter than they really are. It is so difficult to define their exact province in the work of restoring the disordered mind, that collision with the medical officers, is not an unlikely nor has it been in England an unfrequent result. The latter may see all their efforts frustrated by what they deem the injudicious course pursued the Chaplain who, however, cannot be made to regard it in that light; and the consequence is, that much ill-feeling is engendered, and a system of unpleasant relations established, productive of incalculable evil. When it so happens that the Chaplain is a man of yielding nature, ready always to surrender his own views when conflicting with those of the medical officers, and always willing to make himself useful in any way that can be suggested, then he proves to them a valuable adjunct. But why risk the peace and harmony of an institution upon so uncertain a contingency, as the chance of obtaining a person of this description—especially for an object of doubtful utility? It may be said, that if the superintendent believes the course of the Chaplain to be injudicious, the latter can be replaced by a more suitable person. This is more easily said than done. Every one must be aware that the removal of an officer, however unsuitable, is at best, a difficult and an unpleasant affair, and consequently, that much is usually suffered, before it is undertaken. But leaving all speculative considerations, the success of the arrangement in Great Britain where it has given rise to much ill-feeling and some scandalous scenes, has not been such as to recommend it very strongly to our favor.

In the French establishments, the residence of a Chaplain or his frequent communications with the patients, is generally favored. But I apprehend that the character of their ministrations, and the ideas of their spiritual office entertained by the people, would make their influence very different from that of the British and American protestant clergy. The French priest is of a flexible temper, and easily accommodates himself to circumstances. His religious exercises are addressed, in a great measure, to the senses, and his consolations fall upon the heart with a powerful sanction.

Jacobi, I am aware attaches much importance to the labors of resident Chaplains, but if we are to insist upon the qualifications which he requires them to possess, it will be long, probably, before we shall be able, in this country, to avail ourselves of their services.

We do not know that the following extarct from Dr. Woodward's Report of the Worcester Asylum conflicts with what Dr. Ray has said, but it ought perhaps, to accompany it as supplying what that omits.

RELIGIOUS SERVICES FOR LUNATICS.

"Twice on each Sabbath, our family assemble for worship in the chapel, and hear interesting and instructive lessons of religious truth. These services are always appropriate, solemn and impressive. The Rev. George Allen continues to be our chaplain, and with rare judgment and skill selects subjects unobjectionable to any, and presents them in a manner calculated to do much good. His evening prayers and reading of the Scriptures are well approved by all who hear him, and always exceedingly appropriate and interesting. The music at these daily services is always good, often excellent, and we are under great obligations to our spirited choir of singers for their valuable aid in chapel and devotional exercises.

Our chapel, 80 feet long by 30 feet wide, is well filled on the Sabbath with worshippers from our family. About 300 are usually present, and their quiet and orderly demeanor has excited the admiration of strangers, and won the confidence by a declaration to them so strange. If the Divine Speaker, instead of saying that he would set his bow in the clouds, had been made to declare that he would give to water the property of refracting different colors at different angles, how utterly unmeaning to the hearers would the words have been! And in these cases, the expressions, being unintelligible, startling, and bewildering, would have been such as tended to unfit the Sacred Narrative for its place in the providential dispensation of the world."

There was indeed one thing which it was important to know—the fact of creation, and the omnipotence and unity of the Creator—and that is explicitly revealed, and to that no contradiction is found in nature; for that, as we have seen, science, even in its ripest maturity, leaves room—standing apart, with the silent but upwardly-directed look of expectation.

Dr. Whewell remarks, also, that the imaginined discrepances between Scripture and science arose in great measure only from divines sticking too much for a received interpretation, that having been previously moulded by the erroneous state of physical knowledge.

"The meaning which any generation puts upon the phrases of Scripture, depends, more than is at first sight supposed, upon the received philosophy of the time. Hence, while men imagine that that they are contending for revelation, they are, in fact, contending for their own interpretation of revelation, unconsciously adapted to what they believe to be rationally probable.—And the new interpretation, which the new philosophy requires, and which appears to the older school to be a fatal violence done to the authority of religion, is accepted by their successors without the dangerous results which were apprehended. When the language of Scripture, invested with its new meaning, has become familiar to men, it is found that the ideas which it calls up, are quite as reconcilable as the former ones were, with the soundest religious views; and the world then looks back with surprise at the error of those who thought that the essence of revelation was involved in their own arbitrary version of some collateral circumstance. At the present day we can hardly conceive how reasonable men should have imagined that religions reflections on the stability of the earth, and the beauty and use of the luminaries which revolve around it, would be interfered with by its being acknowledged that this rest and motion are apparent only."

The last remark of the learned professor to which we shall allude, is his observation on the danger and impropriety of endeavoring to rest the authenticity of Scripture on its consistency with natural science. In so doing, divines necessarily embark the credit of the Sacred Writings on some hypothesis of natural philosophy, which in the end may turn out untenable, and in sinking, may draw down the cause perilled upon it. Therefore,

"If any one were to suggest that the nebular hypothesis countenances the Scripture history of the formation of this system, by showing how the luminous matter of the sun might exist previous to the sun itself, we should act wisely in rejecting such an attempt to weave together these two heterogeneous threads;—the one a part of a providential scheme, the other a fragment of physical speculation."

The lesson which our author thus reads to divines is fortified by a reference to various Christian writers, and a discussion of the case of Galileo, on which our limits forbid our entering.—We cannot, however, resist quoting the following passage from Kepler, which Dr. Whewell refers to as a specimen of the suitable temper of the Christian philosopher in regard to such questions:—

"I beseech my readers that, not unmindful of the Divine goodness bestowed upon man, he do with me praise and celebrate the wisdom of the Creator, which I open to him from a more inward explication of the form of the world, from a searching of causes, from a detection of the errors of vision; and that thus, not only in the firmness and stability of the earth may we perceive with gratitude the preservation of all living things in nature as the gift of God: but also that in its motion, so recondite, so admirable, we may acknowledge the wisdom of the Creator. But whoever is too dull to receive this science, or too weak to believe the Copernican system without harm to his piety, him, I say, I advise that, leaving the school of astronomy, and con-

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As a fitting accompaniment to these remarks of our correspondent we add two short pieces, the first from an unknown source, the second from the United States Gazette.

HINTS TO YOUNG MEN. Always have a book within your reach, which you may catch up at your odd minutes.

Resolve to edge in a little reading every day, if it is but a single sentence. If you can gain fifteen minutes a day, it will be felt at the end of the year.

Regulate your thoughts when not at study. A man is thinking even while at work. Why may he not be thinking about something that is useful?

Revolve in your mind what you have last been reading.

WORK AND ITS BLESSINGS. Mr. C. M. Clay's "True American" comes in an improved dress. Mr. C. complains that a regular editor, and some coadjutors engaged to assist him, refused to come up for the work.

The following passage closes a short article upon a subject, which comes home to the business and anticipations of many men:

"Gladden life with its sunniest features, and gloss it over with its richest hues, and it becomes a poor and painted thing, if there be in it no toil—no hearty—hard work. The laborer sighs for repose. Where is it? What is it? Friend, whoever thou art, know it is to be found *alone* in work. No good, no greatness, no progress, is gained without it. Work, then, and faint not, for *therein* is the well-spring of human hope, and human happiness."

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Toilsome days and nights are appointed to the industrious and the enterprising. Wearisome days and nights are appointed unto him who has no employment. But Mr. Clay is right—work, work, work, work, "therein is the well-spring of human hope and human happiness." This country has no place for the idle but the alms-house. There is no class with which the unworking may affiliate. There is no respectability for the man who does nothing—no place for him who has nothing to do. In England, in Germany, in France, the spirit begins to work. * * * The idle nobleman is the laughing stock of his age, if such a person is to be found. Those who will not toil in the thousand ways of improving themselves, and their kind, have to leave the scene of labor, and travel, travel, travel to avoid work.

demning, if so he please, any doctrines of the philosophers, he follow his own path, and desist from this wandering through the universe; and that, lifting up his natural eyes, with which alone he can see, he pour himself out from his own heart in worship of God the Creator—being certain that he gives no less worship to God than the astronomer, to whom God has given to see more clearly with his inward eyes, and who, from what he has himself discovered, both can and will glorify God."

We may learn, from contrasting the fine spirit which breathes in these words of the sincere and pious Kepler with the opposite temper which some other philosophers have displayed in their researches, that there two ways of studying the phenomena of the material world. We have too often seen those who have engaged in that study in order to build up some novel theory, and to gain the reputation of arduous and original thinkers, and who contemplate with self-satisfied pride the structure which they have reared. But these, while they investigate nature, are not adoring its Author, but themselves, and their own skill and research; they go into the temple of the universe, but they are so proud of unfolding its elaborate carvings, und deciphering its hieroglyphics that they forget to worship and love the Lord of the Temple; and the incense which they offer is to their own vanity, or to the wisdom of their species.

There is another way of studying nature—not presumptuous, and yet exciting, pursued with less self-complacency, but more delight. The firm believer in revelation examines the results of scientific inquiry, or himself "opens the more inward explication of the form of the world" as God for the reverence he would feel for his Father in Heaven. He is satisfied with the divine word, and reposing on the promises therein contained, he is grateful and happy. How can he better show his gratitude than by examining the wonders of the omnipotent hand, which, to make a dwelling place for man, has hung over frowning mountains, and laughing fields, and rejoicing rivers, the ever shifting and many colored canopy of the sky? He may meet with wonders he cannot fathom, and seeming contradictions he cannot reconcile; but he looks at these as a child regarding some master-piece of his father's skill, his uncertainty melting away into reverence, his perplexity swallowed up in admiration. He has a patient confidence that all is right and reconcileable, and that one day he will himself see how. Meanwhile, as he walks abroad in a world which, to his cultivated eye is teeming with wonders, from the starry host above him, in their exquisite and almost tuneful regularity, making music to their Maker's praise, down to the smallest flower and insect on which he treads, pencilled and articulated with the most delicate care—each new development of complicated structure which he witnesses—each marvellously simple law which he unravels—each adaptation, each curious mechanism or strange chemical effect, affords fresh subject for humble adoration, and for genuine gladness of heart. To borrow the idea of the Christian poet, all the works of nature are peculiarly his, who can, without presumption, look upward and say with a smile of joy, "My Father made them all."

CHRISTIAN REGISTER.

BOSTON, MAY 2, 1846.

UNIVERSALISTS AND UNITARIANS.

The Trumpet in a kind and respectful article asks, "why is it that Unitarians continue to give a support to the doctrine of endless misery?" * * "They say nothing about the great and glorious doctrine of Universal Restitution, except to condemn it." * * "Unitarianism! what a glory would be shed upon it by its connection with the doctrine of the restitution!"

We as a body do not unite on this subject because there is among us almost every shade of opinion. Some believe in everlasting misery, though only as the torment which the guilty soul must bring upon itself so long as it continues in sin. Some reject the doctrine of endless, irretrievable misery as inconsistent with the justice, not less than the mercy of God and as not taught in the Scriptures. Some hold to the doctrine of Universal Restitution—that God so overrules all things that in the end all sin and misrule will be put down, the work of redemption wrought out in every soul and the whole human race finally, they know not at what distant day, be brought into the kingdom of heaven. Most Unitarians, however, and we are among the number, believe that all *may*, rather than that all *must* be finally saved. We know that to all sin not repented of and forsaken there is appointed a fearful retribution here and hereafter. How long it may continue, we cannot determine. But, with Dr. Channing, we believe that while this world is the great scene of discipline and probation, there lies beyond it a world where God is still merciful and just, where prayers will not be disregarded, nor penitence lost in its influence on the nature or condition of the soul. But the whole subject is one encompassed with darkness. Little has been revealed in respect to it. A fearful looking for of judgment to come, is spoken of in the Scriptures, and we dare not treat it lightly, nor can we without the most solemn emotions and convictions read our Savior's parables. We would not be wise above what we find written. We believe in a future retribution more dreadful than the heart of man can now conceive. But we have a boundless faith in the goodness of God and cannot believe that his loving kindness and tender mercies are limited to a single portion of his creatures or to any one part of their existence. While, therefore, by the solemn and awful sanctions of a future retribution we warn the living to leave their sins that they may escape the dreadful judgments of a Holy God, we give up even those who die without repentance into the hands of a merciful Father, not less than of a righteous judge, knowing that whatever of suffering and sorrow may await them, all as it has been ordained by infinite wisdom and infinite love, will be administered with infinite tenderness and compassion. In this perfect trust we rest, not daring to pry too curiously into the secrets of the Almighty. And is not this a true position? We are but children here, in the dawn and infancy of our being. What future glories are yet to be disclosed, or through what depths of anguish the sinful soul is yet to pass before its redemption is finally accomplished, has not been fully revealed. But we are content to repose in the assurance that whatever God shall appoint must be consistent with the purest and holiest of his attributes.

On two points we believe that all Unitarians agree: First, in rejecting the coarse images that are held up of a material hell, and of God inflicting punishment with a sort of vindictive satisfaction. They all agree that whatever punishment may await the guilty hereafter, comes as the natural and inevitable consequence of sin, and by no arbitrary infliction of the Almighty.

Secondly, we all agree in rejecting the doctrine of universal and immediate salvation at the hour of death as inconsistent with all the laws of our moral being, with all the laws of God's moral government and the manifest teachings of his word. It is treason against conscience, and infidelity towards Christ.

It is therefore, with great satisfaction that we have seen the Universalists, as a denomination gradually giving up this doctrine and coming to that of Universal Restoration. The natural consequences of such a change are showing themselves among them, and they are becoming, so far as we can judge from their publications, more spiritual, more devout, and in every good sense of the word more a Christian denomination.

As to a greater intimacy between them and us, we rejoice to see a warmer sympathy growing up and drawing us into at least a spiritual union not only with them, but with many other religious bodies from which we have been kept apart.—We rejoice in their progress, for we see that they are striving for the same freedom from human creeds which we hold so dear. But they are to act in one direction, we in another. Anything like an organized union would embarrass both them and us. We would say to them, "Go on. Search the doctrine of God's love. Sound the trump of Jubilee through all the land. Show sinners that the wrath and vengeance of God do not pursue them, but that even in the deepest sufferings which he inflicts, it is his goodness which is leading men to repentance. Be true to these your principles and we shall wish you a hearty God-speed. And we ask for your sympathy and your prayers that we also may be faithful to our work, and labor with all diligence, in our way, for the redemption of a benighted, suffering, distracted world. We are all needed, needed to correct each other's excesses—that one may do what another leaves undone, and that from all nature's discord, we may secure all nature's peace. Only let us cherish a loving and forbearing spirit one towards another.

GOD OUR ONLY REFUGE IN ADVERSITY.

We may not regard the sufferings of others. Sin and sorrow, poverty, disease and death, and the many stinging arrows by which the sensitive spirit is pierced, interfere little with the moral harmony of the universe, so long as they keep away from us. But when the sun of our hopes is darkened, and the moon refuses to give her light,—when the storm of adversity not only shrieks in the distance, making shipwrecks on the sea, but bursts into our very dwellings, and causes us to tremble for ourselves and those dearest to us, then our faith is tried, and we can find rest only in the assurance of God's love. And these are things to which we are all liable. There is no one who is not exposed, we need not say how often, to disappointment and sorrow. The good man's virtue may not save his brother or his child from dissipation and sin. You are now prosperous, but ye know not what a day may bring forth. Those for whom you toil and enslave yourselves, may, for all your labors, experience the reverses of fortune to such an extent, that strangers shall say as they pass them by, "These were once the sons of rich men; how mournful the change!"

We have known one who had been cradled in luxury and brought up in wealth, spending his nights in barns or by the road-side, because no one would take him in. We have seen the daughter of those who had been rich, suffering from cold and hunger, or, in cruel want, eaten up by a vain ambition, and the painful remembrance of better days—the riches of her former home adding a thousand fold to the bitterness of the bitter cup which she now must drink. We have seen the son of one of our most distinguished men whose ambition it had been to hand down an honorable name to his posterity, pointed at with contempt by the lowest inmate of the village. We have seen the son of the wise and virtuous shut up as the companion of felons and murderers. And as we have seen these things our heart has sickened within us. The dreams of worldly greatness in which we have sometimes indulged, have pressed in upon us like a funeral pall, black as death, close and suffocating as the grave.

When we are thus brought to look at schemes of worldly ambition, and see them as they are not only in their present glare, but in their distant results, how worthless do they become! They afford no security for the future, nor do they satisfy the heart now. We feel the need of higher riches and a more unfailing refuge. Let us, therefore, look through and beyond them, and put our trust in Him, without whom not a sparrow falleth to the ground, and who will give of his own Holy Spirit to those who ask him in sincerity and truth. And then how different the whole aspect of the world! The darkness which before had terrified us becomes radiant with light, and earthly trials, vicissitudes and death, only reveal to us the greatness of our Father's love, even as the clouds that would hide the rising sun do but swell the pomp and majesty of his coming.

MR. BARTOL'S SERMON AND DR. CHANNING.

In the last number of the Christian World is a notice of Mr. Bartol's Fast-day sermon from which we extract a portion.

"There is one passage in this sermon to which let us speak a word. "The writings of Dr. Channing have done more to spread just, wholesome, and influential views, than all the abolition societies in New England." We do not quote this for denial or for assent,—to inquire if it have truth in it, or to settle how much. But if the author for a moment meant to say that the man whose name he has here used, in any true sense withdrew himself from other men,—in any true sense was a stranger to human need, and because he was a recluse,—in the vague and common sense of the word, was individual, then we seriously take issue with him, and go to the proof of our position. Whence the power of the writings referred to? We answer, in their *life*, their *truth*. Not in individual but in universal life and truth, had they all their power. They were not written merely to *print*. They were written to be *spoken*. They were spoken.—They had their inspiration in the universal mind, and they were spoken to the masses of men.—They were bathed in humanity, and they spoke to the whole human heart. What do we mean? We mean, and we say, that the more important of these writings were prepared at the earnest request of societies, and were delivered to Societies. They were written in the service of associations, and they were delivered before them.—Their author gave his mind to the temperance cause, and wrote for, and spoke to its Societies. His Peace writings had the same source, and were used to the same end. His lectures on Self-Culture were written for the Franklin Lecture Institute; and those on the "Elevation of the Laboring Classes," were spoken to the "Mechanic Apprentices Library Association," of Boston. As a parish minister, his pulpit was the open roadstead of reform. Reform had its safe moorings, with him, in the house of God. He spoke of individual wrong, and of social and political sin, in the same place where was heard his voice for Christ, and for God. Dr. Channing lived for the masses of men. He worked for them. Did he not die for them! He once said to the writer, "I am an infant before the individual; before masses of men I feel as a giant." What proof have we of the power of his writings upon, with, and for men, associated for the highest and holiest purposes? He had received a letter from a Society of laboring miners in England, sent to him by the president, thanking him for his writings for the "Elevation of the Laboring Classes." "This," said he to the writer, "is honor,—this is honor." On his table then lay a letter, written by the command of the crowned monarch of one of the greatest kingdoms in Europe, to thank him for a copy of his writings.—He was not insensible to such acknowledgements; but it was the hand-writing of the rough Cornish miner, which moved him to the utterance of what he felt. Is more proof wanted? See him, whose writings are so commended in the sermon, in Faneuil Hall, at the meeting called by the friends of the slave, and by him amongst them, to commemorate the murder of Lovejoy, who was killed in defending the right of free thought, and free speech, and for whose martyrdom, humanity demanded a nation's voice, and a nation's tears. The Hall was crowded full.—Men with black coats, and men with no coats went thither to disturb and break up that meeting. The hall was a living sea. When the mass swayed hither and thither like the ocean waves, you were reminded of the ground-swell which preceeds the ocean storm. In the midst of stunning roar, and wildest commotion, the Moderator, a college class-mate, asked Dr. Channing if he could stand thunder. "Yes," said he, "such thunder as this in any quantity." He was a living man. He lived in the widest sympathy. He spoke for, and to, and with men. He did not tell men what to do only, or mainly. He was forth in the field and the strife. "I do not fear revolutions," said he one day, to one who asked him if he did not sometimes look for wide and uncertain action from his life, and from his word. He was abused in print. The anonymous writer by insult, threat, and imprecation, labored to drive him from his purpose. But he walked on. He did not so far lose sense of character, self respect, as to answer the first, and the last gave him no trouble. He was not afraid of man. His latest word was for freedom, the down-trodden, the despised SLAVE, and written for friends of the great work of freedom. It was his great privilege and joy that that word should be spoken for man, from the mountains of Berkshire, as if might get power from the very spot on which it was uttered. There was sublimity in those barren hills. Were they not near to the heavens!

In one of his latest letters, addressed to his friend, Mrs. Child of New York, Dr. Channing speaks more fully of himself than was his wont. He questioned his claim to the honorable name of a reformer, because he had not been a man of more action. Was it not natural in that moment, it may be, of the deepest introversion, when his whole life may have passed in rapid, but bright and full revelation before him, that the thought came, and that with melancholy too, that he had not been even more than he had been, an out door man? He ever expressed the truest sympathy with the truest action. Though a permanent invalid, he had the greatest interest in the best physical health. His remark about himself, in his letter to Mrs. Child, may have had its being in the regret simply of a want of power to have done more."

We are glad of an opportunity to lay before our readers these interesting facts relating to Dr. Channing. But we fear that they may leave an erroneous impression both in respect to Mr. Bartol's sermon and Dr. Channing's position as a reformer. The World refers to what is said by Mr. Bartol in connection with the passage which is quoted. But what does he say? "I think," he says, "it must be confessed at least, that the influence of the individual mind is necessary, as well as such combined action, in reducing this public crime and calamity. Indeed a large part of what has been actually effected has been effected in this way. The writings of Dr. Channing have done more to spread just, wholesome, and influential views than all the abolition societies in New England. Let us all think and feel and act as men and Christians should on this subject." We would refer to the whole passage as quoted in our last week's paper. We do not see how anything that is said of Dr. Channing in the Christian World goes in any way to overthrow or touch any position that Mr. Bartol has taken? Even if Dr. Channing had been a leader in the Anti-slavery societies, Mr. Bartol's language might still be true. But was Dr. Channing ever a member of any society for the abolition of slavery? He acted on masses of men and on societies; but did he act through organized bodies as one of their members? Did he, any more than Mr. Bartol, approve of all the proceedings of the most zealous abolitionists? His strongest sympathies were enlisted in the cause, and his last public effort was devoted to it. But his feelings were almost precisely the same as those expressed in Mr. Bartol's sermon. More than once have we known him to burn the Liberator after he had read it, that the members of his family might not be prejudiced against so holy a cause by the manner in which it was there treated. Dr. Channing did indeed sympathise as few men ever have with humanity. He was satisfied with no philanthropy short of that which embraced the whole family of man. But while his sympathies were thus extended, and he looked with intense interest on every movement for the relief of the fallen and oppressed, he was, beyond all whom we have known, careful of his own personal freedom and individuality and to a very remarkable degree kept himself apart from associate and organized efforts even for the objects which he had most at heart.—And in this we have no doubt that he consulted alike his own spiritual improvement and the best interests of religion and humanity.

THE JESUITS.

Our attention has been called to an article in the New York Recorder on the tendencies and spirit of the Jesuits. It is written by an intelligent Pole, who has doubtless felt in his own experience the bitter influences of Jesuitism.

"The aim of the Jesuits," he says, "is the same now, as it ever has been:—they endeavor to enslave the human mind to a blind faith, to becloud reason, and quench the divine light by scholastic jargon, or by the intimidation and persuasion of confiding women, who, as mothers, are to mould the character of their offspring; and thus frequently having stolen in within the precints of the domestic circle, they blast the peace and happiness of families. Their society being divided into three classes, and spread among the laity, the highest of them only is in full possession of the secrets of the order, the rest acting as blind instruments in the hands of their superiors. The aims of the fundamental statutes of the order, are a total abnegation of individual will, and a system of mutual espionage—the two most hideous features of slavery.

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One who has had an opportunity to mingle in the saloons of the Aristocracy of Vienna, could not but perceive the Jesuitical spirit, even in the midst of amusements. From the saloon of Metternich where men of rank of all countries meet, this spirit as if from a focus, sends its radii all over Europe. Vienna, a city given up to amusements, where churches may be said to be theatres, and the theatres churches, where the neglected education of the ladies of high rank make them victims of the designing priests; this Vienna is the central point of Jesuitical machinations. The Leopoldian propaganda in Austria, and the great propaganda of Rome have been united in their objects with that of Lyons, agreeably with the late consent of Louis Philip. They are sending missionaries and money to foreign countries, under pretext of converting heathens to Christianity, and meanwhile, the largest number of disguised Jesuits and a large amount of money are sent to free America as means to propagate a false pietism among the people, and plant the seeds of future anarchy, which must follow in the train of the system of education, which they are so vigorously spreading through this country. And as if to revive and reinforce the spirit of Absolutism, a prophet in the person of De Maistre, has appeared, whose works are a new Gospel to the Monarchs, the Jesuits, and all the Absolutists.

In evidence of the enmity of the party of Absolutists to all truth and freedom, we may refer to the fact, that they never lose an opportunity to misrepresent American Institutions, and the character of the people. They exaggerate such vices as are unavoidable in any civilized society, putting them to the account of democratic institutions. But one ought not to be surprised at hearing in Russia, or Austria, from the mouth of the high born politician and the priests, nothing, but the abuse of the Institutions, and calumny of the habits and manners of a Republican people.

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Such is the organization of Absolutism, whose most efficacious instruments are the Jesuits. It cannot be denied that every social progress must come from God, but they, by their system of religious instructions, and political machinations, conspire with the devil himself, against the decrees of the Almighty, to destroy all nationalities for the profit of Popery. Before they secure their victim, they confuse the dictates of his conscience, and the light of his reason, and plant instead superstition and bigotry, the fruits of which soon spread, and the amazed world witnesses the late scenes enacted in Switzerland. Whoever has looked with an impartial spirit into their history, full of perfidy, intrigues and greediness after worldly possessions, cannot but turn with aversion and disgust from these hypocritical professors of religion ond morality.

In view of these facts, it is incumbent on Protestants, professors of pure religion, to weed the Lord's vineyard, which has been overgrown with weeds of ignorance. And if they be true to their high calling, the fertile soil of the Slavonian countries, and Italy is open to their holy exertions.—If we consider that the advocates of Absolutism are permitted to disseminate freely in this country their principles blasting to freedom and true morality, we should with better reason demand the right of counteracting their pernicious influences and leave no proper means untried to reach the source from which this moral pest springs.

We are delighted that there is, with that view an effort made, and a society of sound protestants established under the name of *Christian Alliance*. And we hope that every Christian, when made aware of the sacred purpose of this Society, may lend his influence and bid—God speed to it.

As for ourselves we bless the moment in which we are permitted to become its member as a Protestant. J. P. A. M."

How far the fears here expressed in respect to the Jesuits in this country are warranted by facts, it is impossible for us to conjecture, or for any except those high in authority among themselves, to know. The very constitution of their society implies the most depressing form of tyranny. The time was, soon after the Reformation, when they exercised the most terrible influence. Allowed to conceal their purposes and their faith, they were every where active,—in the western wilderness of America, in China and Japan, and the cultivated nations of Europe. With wonderful address and by the artful concealment of what they were, they insinuated themselves into places of trust, and especially through their learning and their craft succeeded in getting possession of the most important posts of education and formed by their principles the faith of children, who from their birth or talents were to have the greatest influence on public affairs. By these and other means they did more, we have no doubt, to put back the Reformation than all other powers combined. Yet it was all in the dark. No one knew how these effects were brought about. And no one can know now. They have been, and we have very little doubt that they now are, the most powerful and the most unscrupulous religious body in the world. But their designs have in past times been so wrapt up in fraud and concealment, the detestable principles by which they have been guided and the thoroughly wicked means which they have not hesitated to employ, have been so speciously sanctified by the sublime self-sacrifice of their lives, that, while they present to certain minds attractions, which cannot be resisted, we can never be sure, that they are not, with the most consummate policy laboring to undermine all that is most precious in our civil and religious institutions. Universal education is our only security. Light alone can disarm the powers of darkness. We have no faith in Christian Alliance among Protestants. Notwithstanding that we have in our Protestant ranks some quite respectable specimens of skill in the way of management, the shrewdest of us are but babes compared with *their* leaders and for us by the most skilful combinations of men that can be arrayed against them, to undertake to put them down, would be like sending the beardless politicians of a country school to put down the policy and projects of a Metternich. Let us strive in every way we can for the extension of Christian knowledge and Christian principle, and if we do not save our country from Romish Jesuits, it will be because that is not the mission for which Providence has raiced us up.

OFFICE OF THE MINISTRY.

Ministers are to be not so much our teachers as our monitors. Themselves set apart from the common business of life, they are to watch over our conduct; they are to observe and raise their voices against the dangerous errors of the times, and, by the beauty of their lives and the earnest eloquence of men who feel the solemn meaning of the words they use, they are to enforce the great truths of righteousness, temperance, and judgment to come. In this way far more than by curious speculations or novel views of truth, or appeals to a diseased sensibility, will the great designs of the ministry be advanced, and Christianity, which is the reign, not of pure intellect or pure reason, but of righteousness and peace will be established. And this too will be the most effectual method for the advancement of all useful truth and knowledge. If ye do the will of God, ye shall know of the doctrine.

TO BOYS AND THE LOVERS OF BIRDS.

Don't kill or catch the birds. They do more good than harm. For the few things they take, they richly repay us by destroying mischievous insects. And then shall we not give them something for their presence and their songs?

There is a practice in our vicinity of catching the prettiest birds and selling them to be kept in cages by those who live in the vicinity. It is a cruel practice. For however tolerable this sort of confinement may be to those who are born in a cage, it is a most unnatural life for those who have been accustomed to the liberty of the woods and the fields. To imprison them, is compared with keeping Canary birds, like the African slave trade as compared with our domestic institution, though we do not care to say much for either. Let no one then encourage boys to catch birds by buying them, but let them be free as the air and beautiful as the flowers among which they love to sport. Don't frighten them away, don't kill them, don't catch them. Your heavenly Father careth for them, and not one falleth to the ground without his notice.

For the Register.

REPENT AND PRAY BEFORE YOU SLEEP.

[From the unpublished Manuscripts of Henry Ware Jr.]

Mr. R. during his recent visit recited the following Eastern parable which he had heard from a Turk:

"Every human being in his passage through life is accompanied by two angels, one forever on his right hand, the other forever on his left. There they stand watchful and observant, to know what is in his heart, whatever passes his lips, and whatever proceeds in action.

When the man does any good deed, the angel on the right hand makes record of it, and immediately folds and seals it. It is sealed up forever, and can never be obliterated. For the remembrance of no good action is ever suffered to be lost, but eternally remains.

When he commits an evil deed, the angel on the left hand records it, but does not seal it; he waits till the sun has gone down, and evening has passed away, and the man has time to reflect and repent. Then, if on laying himself down in his bed he remembers his sin, and his heart feels sorry, and he calls on heaven for pardon in his prayer, the angel smiles and blots out the record. But if midnight comes and the sinner falls asleep unrepenting, then the angel weeps, and seals up the record for the great day of judgment."

For the Register.

RONGE AND CZERSKI.

It is a somewhat remarkable fact that, identified with the rise of the New Reformation in Germany, only another opportunity should be afforded for presenting a great issue of our religious times between the two extremes of Protestant opinion. These extremes are technically—though without proper strictness and fairness of definition—called the Evangelical and the Rationalistic. The former term often involves an unwarrantable assumption, as it does in this country, where a certain class of Christians arrogate the title of Evangelical for themselves and their opinions, as if they alone were conformed to the Gospels. The latter term is used often so loosely as to be equally applicable to the views and methods of those who differ greatly in their interpretation of the Christian records. But according to the general and vague application of the terms they have come to distinguish the recent movement in Germany by two conflicting elements, presenting many episodes in a great drama of absorbing interest. The new Reformation has had attached to it from its commencement the name of the youthful priest Ronge, and just as the sale of tickets of absolution for various crimes by Zetzel is popularly regarded as the outrage which called out the Protest of Luther, so the exhibition for religious worship of an old coat by Bishop Arnoldi of Treves is thought to be the occasion of the recent outbreak. But Ronge was under ecclesiastical disgrace before that farce was acted at Treves; all the elements which he found ready to help him in the sympathy of a few priests and of many people, were previously known to exist and had displayed themselves; and more than this, the name of Czerski came immediately into prominent notice, and in rivalry with that of Ronge, for the fame of the movement, and for the influence which should guide it. It is therefore already a question, and probably always henceforward will be a vexed and unsettled question, to which of these two priests of the Roman Church shall belong the immortal honor of bearing a new witness from out of its own bosom against its abuses.

As if still more to perplex and embarrass this question by confounding it with other rivalries and conflicts, Ronge is now represented as turning asi de from his first purpose to engage in disputes with a portion of the German Protestants. Ronge has been charged with Rationalistic tendencies and has been claimed by the Anti-Supernaturalists, while Czerski is held up as the champion of Evangelical tenets—popularly so called, that is of Calvinism. It is well known that either their own dissolutions or the feuds of their several advocates had caused discord and alienation between these two champions of reform. But the latest advices from Germany inform us that they have been happily reconciled, as far, at least, as personal feeling is concerned. They had a friendly and cordial meeting at Tawitch—where the influence of Czerski is supreme, and they promised mutually that in spite of their differences, they would co-operate in the great work which demands all their zeal.

But after seeking all the information on this matter which is within our reach, we are far from being satisfied in allowing this radical distinction between the views of Ronge and Czerski. We have not yet seen the proof that the former has identified his opinions with those of the Anti-Supernaturalists. We believe that the charge is grossly exaggerated even if it is not to be attributed wholly to the policy of enemies. It has been said in print that Ronge has been heard publicly to speak with levity and distrust of the miracles ascribed to the Savior in the Gospels. We have not seen such confirmation of the charge, nor even such frequent mention of it, as would justify us in believing it. It is very possible, and even probable, that Ronge may have derived from familiarity with the mock miracles and the gross assumptions of the Roman Church, a portion of the same unphilosophical and disbelieving spirit which, in our opinion, was the bane of Blanco White's Protestant life. More than this we need not admit till we see reason for it. Ronge has many enemies, and has already suffered from calumny, even in the estimation of his blood relations. In his "Autobiography and Justification" he alludes to the charges made against him in a way to indicate innocence, and such a consciousness of it, as makes him unconcerned for any special pleading in his own behalf. He does not however, appear to possess those grand and peculiar endowments or qualities which distinguish Luther. It may be doubted, whether in the New Reformation, so much depends upon the force of single minds and characters, as in the times of Luther and Melancthon. There is more of popular power, more of general intelligence, and more of incidental agencies to help on a reform now, than existed then. Czerski is more favored and beloved by those whose zeal is united with devotion. There is more solemnity and pathos in his address, more of *pietism* in his tone. His influence too is enlisted in behalf of organised and associated relations between the Reformed communities. It is evident that the issue raised between the respective partisans of Ronge and Czerski, instead of being that of Rationalism or Evangelicalism, is that of the consociation of Churches as opposed to entire independency. The reformed communities cannot agree in a creed. A convocation of their members would not be a harmonious measure even if it could be possible to realise the meeting itself. We are inclined to hail this state of things as on the whole propitious. It shows that well known human traits—call them infirmities, if you will—are not repressed. We know they must exist; in what way could they more harmlessly show themselves than in rendering it impossible for a multitude of human minds to conform to a creed drawn up by any smaller portion of them than the whole? The movement in Germany is now at a critical stage. Some of its friends, as well as its enemies, regard the dissensions which attend it as ominous of its failure; to us they are signs of its success. E.

For the Register.

AN ABSTACT OF PAUL'S EPISTLE TO THE ROMANS. NO. IV.

In the tenth chapter, Paul explains why so many Jews were excluded from the Christian Church. He says that the Gospel had been preached to the Jews, that it is easily understood, and less difficult to practice than the law, and yet many of them will not believe its doctrines. They have, then, no one to blame but themselves. He tells these unpleasant truths with great delicacy, and seems desirous of excusing the Jews as much as possible. He commences the chapter by again declaring his interest in their salvation. He gives them credit for being zealous in matters of religion, but says, their zeal is not governed by true knowledge. For, says he, being ignorant of the righteousness which God requires of men, they have sought to secure his acceptance by a method of their own, and have not consequently, yielded themselves submissively to his requirements. Christ has abrogated the law for all believers, so far as obtaining salvation thereby is concerned. Moses, indeed, says, that the man who keeps the law, shall live, and this is true; but a single failure subjects him to condemnation. Now, Christianity speaks in a different tone. It is not so difficult to be understood that men should search heaven and earth to find it out; for it is found in the hearts of all; and it says to all men, Jews and Gentiles, purify the heart, and earnestly endeavor to do the will of God, and you shall be saved; 1—13. By a figure called the Sorites, and proceeding from effects to their causes, Paul endeavors to show, that no one would have assumed the responsibility of preaching the Gospel to the Gentiles, without the express command of God. And since the Gospel has been preached by the command of God, it may seem strange to many, that all the Gentiles have not believed the joyful news, and embraced the religion. This, he continues, is nothing uncommon. It was the same thing in the time of Isaiah. When the messengers from Babylon came to announce to the Jews, that Cyrus had given their countrymen permission to return and rebuild their city and temple, many would not believe the glad tidings; 14—17. The Gospel was also preached to the Jews, and they ought to have known from Scripture, that if they rejected it, God would offer it to the Gentiles. He then quotes two instances, one from Moses, and one from Isaiah, in which such a threat had been made to the Jews. Notwithstanding their disobedience and disbelief, the Gospel is still offered to God's ancient people; 14—21.

In the twelfth chapter Paul expresses his conviction, that the Jews would finally be converted and saved. From what he had said in the eleventh chapter, it might be inferred that he thought that all the Jews would be rejected. He endeavors to guard against such an inference by asserting, that he is himself a Jew, and that there is now, as there was in the days of Elijah, a remnant in Israel, who are the true worshippers of God, and who willingly accept the bounty of the Gospel, which he has freely bestowed. These have received it as a free gift from God which it is, and not a reward for past services; 1—6. He then concludes that the Jews, as a nation, have not secured the salvation which they sought, but a select few among them have done so. The continued blindness of the rest confirms the truth of the Scriptures, some passages of which he there quotes in proof of his assertion; 7—10. Paul then declared that God has not entirely cast off the Jews, and, though he had taken advantage of their unbelief to call in the Gentiles, if they had all believed, many more of the Gentiles would have been converted. It was only by rejecting the Jewish nation as his peculiar people, that God could offer the Gospel to the world. Their unbelief enabled him to do so without even the appearance of injustice, and now, if they will receive the Gospel thus freely offered to all, and to them among the rest, it will spread more widely through the world; 11—15. He then turns to the Gentile converts in the Roman Church, whose pride might be aroused by what he had just said of the rejection of the Jews, and tells them to beware of boasting any superiority over the Jews. He bids them remember that the Jews were originally the chosen people of God, and that they themselves are but wild branches, grafted upon this natural stem. If God spared not the native branches, when they ceased to bear fruit, how much less will he spare you, who are but foreign grafts; 17—21. Behold then, says he, the goodness and the severity of God, severity to the Jews in rejecting them, but goodness to you who have received the Gospel from him. He then goes on to say, that the blindness of the Jews will continue no longer than until the Gentiles are converted, and that they will all be saved in the end; 22—32. The chapter (and treatise proper) closes with expressions of wonder and reverence, at the profound wisdom of God, in devising such means for the salvation of the whole world; 33—36.

The remainder of the epistle, addressed to the whole Roman Church, is filled with exhortations to live holy lives, devoted to the service of God, and in the practice of all the Christian virtues; to yield a submissive obedience to the civil government; to cultivate harmony in the Church; and not to despise a brother, because his conscience, or faith, directs him to serve God in a different way from you. For, says he, the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost. He exhorts the strong to bear with the infirmities of the weak, speaks of his own travels and labors in the Gospel, and says, that he hopes to visit Rome on his journey to Spain. He closes the epistle by sending his regards and Christian greeting to many persons whom he knew at Rome.

It only remains for us to sum up the whole in a few words. After a short introduction, Paul asserts that the Gospel is a free gift from God to the world. Man has merited nothing by his works, but the severest displeasure of God.—This is proved, first, of the Gentile and then of the Jew. The Gospel is then a free gift which neither Jew nor Gentile had any right to expect. The superior knowledge of the Jew, so far from screening him from punishment, will only subject him to the greater condemnation. The real advantages of the Jew are the possession of the Sacred Scriptures, and the instructions with which God continued to favor them, notwithstanding their crimes. To render the proof of their wickedness still stronger, he quotes their own prophets. Having thus proved the sinfulness of the world, he declares that God has provided a remedy in sending Christ, whom he has appointed to be his symbol of pardon to the world, as the mercy-seat was to the Jews. The same being is God of both Jew and Gentile, and they are therefore equally dear to him. In proof that circumcision and outward acts have no efficacy in themselves, he says, that Abraham was accepted by God for his inward piety, before he was circumcised. He says, further, that the true children of Abraham are not the Jews, but those who possess the same confidence in God. Then follows a short digression on the joys of the Christian's life, and the strong assurance of immortality. By a parallel between the works of Adam and Christ, he endevors to show the Jews, that it is necessary the Gospel should be universal in its operations, in order to subdue sin, which he has before proved to be universal.—He again digresses a little to caution the Christian against putting a wrong meaning upon his language, and declares, positively, that he, who lives designedly in sin, can expect nothing from the mercy of God. Returning to his subject, he asserts that Christ has abrogated the Mosaic law, and that the Jew, like a woman whose husband is dead, is entirely free from its control. He may now embrace the Gospel without sin and neglect the law, as the woman may marry again without crime. So far is the law from securing pardon and acceptance with God, that it makes sin more abundant. Fearful of wounding the prejudices of the Jews, he makes a long digression to show that the prevalence of sin is not to be attributed directly to the law, but to the evil propensities of men, which the prohibitions of the law seem to excite. He then resumes his subject, by saying, that the spirit of filial love to God, which every Christian feels, whether he be Jew or Gentile, is a strong proof that he is really a child of God, and that the Gospel was designed for all. He then represents the whole world as anxious for the establishment of this universal kingdom of the Messiah, in which all have a deep interest. He next shows that this doctrine of the Gospel's *universality*, is consistent with the Scriptures, and that God has done no wrong to the Jews in offering salvation to the Gentiles. After explaining why so many Jews had refused to accept the gift of the Gospel, he concludes by expressing his firm conviction that they will all be finally saved. There are interspersed throughout warnings to both branches of the church against spiritual pride, and exhortations to the practice of the Christian virtues.

We have thus endeavored to give as clear, accurate, and full an account of the argument of the Epistle, as could be done in the limited space allowed us. It has been our endeavor to state every proposition clearly, to grasp the real difficulties of the subject, to bring out the main points in the argument so that they may be perceived and understood by all, and to dwell little on things of minor importance. We have not knowingly omitted to explain a single difficult passage in the Epistle. We commenced the study of the epistle with no previous theory to substantiate or subvert, and with no knowledge of the conclusions to which it might lead us.—With such extraneous aid as is within our reach, we have endeavored to learn the apostle's meaning from long study and meditation upon his own words. Whether we have succeeded in all we have attempted we know not. If the view we have taken be the correct one, we hope that it may find its way to the hearts of many, and if not, God himself will bring it to naught.

N. H. M.

RELIGIOUS INTELLIGENCE.

A friend has furnished the following communication. We would acknowledge in addition to his account that we have received a copy of the "Organ," a neatly printed and well edited sheet, published and sold at the "Tea Party" in Hartford.

BROOKLYN, CONN.—HARTFORD.—DEDICATION. INSTALLATION—SOCIAL TEA PARTY—SPRINGFIELD.

It has been our privilege and pleasure to visit the above places, and we propose to give some account of those interesting proceedings which have transpired there during the last week.

BROOKLYN.

At this place, which is a quiet and beautiful village, the Unitarians occupy the ancient church. This was the early field of labor of the Rev. S. J. May, whose name is still held in affectionate remembrance. The building has been recently remodled and renovated by which it has been greatly improved as a place of worship. Rev. Herman Snow is their present pastor. Under his preaching, a new and deeper interest we believe, has been excited in the cause of pure and undefiled religion. On Sunday, the church considering the population of the place, was well attended; and the Sunday school, which was reopened on that day for the season was more encouraging in point of members than at any former period. Addresses were delivered by the agent of the Sunday School Society, to the parents, teachers and pupils; a collection was taken in aid of the Juvenile Library, and a lively interest manifested generally in the proceedings of the day, and the welfare of the Church, and the Sunday School.

HARTFORD.

On the following Wednesday, 22d ult., we were present at the Dedication of the new Church, at Hartford. This beautiful building was designed by Lefevor, of New York. It is constructed of Connecticut freestone, and in its style of architecture is of the ancient Gothic order.—Every part externally and internally, is in perfect keeping; chaste in all its proportions, designs and finish. The windows are of stained glass—amber colored—the effect of which is highly pleasing. It contains 100 slips or pews, and will seat, comfortably, four or five hundred. It was highly satisfactory to learn that seventy-two of the one hundred slips had been taken before the day of installation. The Society therefore, may now be considered as permanently established.

DEDICATION.

On the morning of the Dedication, the house was early and well filled, and the audience manifested that deep attention which the harmony, solemnity, and interest of the services were so well calculated to inspire. The following was the order of services: 1. Introductory Prayer, by Rev. C. Farley, Norwich, Conn.; 2. Reading of Scriptures, Rev. R. Ellis, Northampton, Mass.; 3. Prayer of Dedication, Rev. F. T. Gray, Boston; 4. Sermon, Rev. Joseph Harrington, pastor elect of the Society; 5. Concluding Prayer, Rev. H. F. Harrington, Albany, N. Y. The text of the Discourse was from 2d Chron. 7: 16. "For now have I chosen and sanctified his house, that my name may be there forever." After an appropriate introduction in reference to the place and the occasion, the subject chosen by the preacher, was christian unity, in preference to any other more controversial. Unity of feeling and sentiment, and not of belief was insisted upon as the only basis of Christian union compatible or consistent with the Protestant doctrine of the right of private judgment, and the Bible as the only rule of faith and practice.—Connected with this leading thought was introduced a statement of the leading doctrines of Unitarians and forcibly contrasted with those of other Protestant denominations, and the discourse was closed by a solemn consecration of the Church to sacred purposes, henceforth to be known as the "Church of the Savior." An anthem, two original hymns composed for the occasion by ladies of the Society, and other select pieces were sung by a large choir assisted by Mrs. Jameson, which added much to the interest of the occasion.

INSTALLATION.

On Thursday the Rev. Joseph Harrington, formerly of Chicago, was installed as Pastor of the First Unitarian Congregational Society in Hartford. The Council assembled at the house of James H. Wells, Esq. Rev. Dr. Peabody of Springfield, Mass., Moderator; and Rev. Rufus Ellis of Northampton, Scribe. The proceedings were in strict conformity with ecclesiastical usage, and the candidate produced satisfactory evidence of his call and ministerial qualifications and standing.

On proceeding to the church it was found more crowded than on the previous day. A very intelligent and attentive audience were present.—The services were in the following order. Introductory Prayer, by Rev. Herman Snow, Brooklyn, Conn.; Reading of the Scriptures, by Rev. F. D. Huntington, Boston; Sermon, Rev. Dr. Putnam, Roxbury; Prayer of Installation, by Rev. Chandler Robbins, Boston; Right Hand of Fellowship, by Rev. H. F. Harrington, Albany, N. Y.; Charge, by Rev. Dr. Gannett, Boston; Address to the People, by Rev. R. C. Waterston, Boston; Concluding Prayer, by Rev. F. A. Farley, Brooklyn, N. Y.; Benediction, by the Pastor. The music, consisting of anthems, hymns and select pieces, as on the previous day, was of a high order.

The discourse by Dr. Putnam was from the text, John xvii. 19. "That they also might be sanctified through the truth." The leading idea of the Sermon was, that as character is formed by ideas or truths, so if we would know the truth we must seek it at the fountain head.—The Gospels contained the the teachings of the Master. Any doctrines not inculcated by Jesus, not found in the Gospels, might be learned, metaphysical theories or ingenious and valuable speculations, but they were not *Gospel* truths. To this test were brought some of the principal doctrines of the popular theology and were found wanting. This was followed by a powerful and glowing exhibition of the true doctrines of the great teacher as found in the Gospels, which, the preacher insisted, must be sounded to their depths if we would adequately comprehend the sublime and sanctifying doctrines of the Gospel. It was an able an truly evangelical discourse.

The Right Hand of Fellowship as given by his own brother to the Pastor elect, was warm, affectionate and touching. There was scarcely a dry eye in the house. The Charge by Dr. Gannett was unusually pungent, solemn and impressive. The Address to the People by Rev. Mr. Waterston was full of good thoughts and wise counsels, and all the services were unusually appropriate to the place and the occasion, and must have left a deep impression on all present.

COLLATION.

After the services were over the members of the Council with their Ladies and other strangers were invited to the mansion of Mr. Wells where they were received with a generous hospitality.

SOCIAL TEA PARTY AND FAIR.

On the evenings of Wednesday and Thursday the Ladies of the Society helds Social Tea Party and Fair at Union Hall, their former place of worship. It was tastefully decorated; the tables were richly garnished with a great variety of useful, ornamental and interesting articles sent as tokens of sympathy from Baltimore, New York, Springfield, Boston, and other places. On both evenings the gathering was numerous and select; the sales were spirited; it was visited by many of other denominations and enjoyed by all. The total amount of proceeds was about $450, exceeding the most sanguine expectations. Altogether the whole proceedings at this place gave ample evidence that those engaged in this new Society are actuated by a deep interest in the cause of truth and a noble spirit of union, self-sacrifice, and Christian sympathy and zeal.

SPRINGFIELD.

The following Sabbath we passed at Springfield. Here, we are rejoiced to say, the Unitarian Society is one of the largest and strongest in this large, beautiful and prosperous town. Dr. Peabody, their Pastor, is held in high estimation, and applications are constantly made for seats which cannot be supplied. Rev. Mr. Briggs, Secretary of the A. U. A. was present, and occupied the pulpit in the morning. The wants and claims of the Association were ably presented, and he was listened to with marked attention. In the afternoon Dr. Peabody conducted the devotional exercises, and an agent of the Sunday School Society by invitation addressed the people on the necessity and value of a higher standard of early religious instruction. The attendance was numerous on both parts of the day, and the best feeling seemed to prevail.

From these facts it is evident that our cause is prospering or beginning to prosper in the State of Connecticut and the region round about. We have only to thank God, and take courage; and the work of the Lord cannot fail to prosper in our hands.

*** The subscriber acknowledges the receipt of the following sums, for the benefit of the Meadville Theological School.

From the Church in Lancaster, Rev. Mr. Sears, pastor,	$30 00
From the ladies of the sewing circle in Leominster as a testimony of regard for Rev. Mr. Stebbins, their former pastor,	23 00
From E. B. Hall of Providence, given by him for the benefit of the school.	25 00
From E. Rockwood Hoar, Esq., of Concord, a donation,	20 00
From the sewing circle connected with the Barton-square Church in Salem,	20 00
From a friend to the cause,	5 00

All the above sums, except the first, were forwarded with the apparent intention of being added to the receipts of the Levee in Faneuil Hall, and will therefore be included in those receipts.

I also acknowledge the receipt of valuable parcels of books from A. W. Fuller, Esq., Rev. Dr. Parkman, Rev. Theodore Parker, Samuel Cabot, Esq., and others, for the use of the institution at Meadville.

JAMES FREEMAN CLARKE.

Boston, April 29th, 1846.

A NEW SOCIETY has recently been formed at Elyria, Illinois; Rev. Mr. Conant, a missionary of the Unitarian Association officiates in that place a portion of the time.

THE TUCKERMAN MONUMENT. The Committee appointed to attend to the erection of this monument has, we understand, decided to adopt a beautiful gothic design furnished by Mr. Hammatt Billings, a young architect of this city.—The monument is to be of free stone and executed by Carew & Brother of Harrison Avenue.

Our religious anniversaries are fast approaching, and we are pleased to learn that the committee who have in charge the arrangements for extending the hospitalities of our friends here to their brethren from a distance, are now engaged in adopting measures for the full enjoyment of this season of kind sympathies and congratulations, so that all who come up to our holy feasts and gatherings shall find a ready welcome to our hearts and homes.

ORDINATION. Yesterday, Rev. Edward E. Hale of this city, was ordained as Minister of the *Church of the Unity*, a newly formed church in Worcester. The services on the occasion were highly solemn, impressive and interesting. They were performed by the following gentlemen, members of the ordaining council, viz:—Introductory Prayer and Reading of the Scriptures by Rev. F. D. Huntington of this city; Sermon by Rev. Samuel K. Lothrop; Prayer of Ordination by Rev. C. Lincoln of Fitchburgh; Right Hand of Fellowship by Rev. J. Weiss of Watertown; Charge by Rev. Ephraim Peabody of this city; Address to the People by Rev. Mr. Hill of Worcester; Concluding Prayer by Rev. Mr. Hall of Providence, and Benediction by the Pastor. Two appropriate hymns, written for the occasion, were sung by the choir of the Society.

On the close of the services, the members of the Society, and of the sister Society in Worcester, the members of the Ordaining Council, and a large portion of the numerous auditory by invitation of the Committee proceeded to Brinley Hall, and sat down to a handsome collation provided for the occasion, at which the Hon. Judge Merrick presided. [Advertiser of Thursday.

At the last Quarterly Meeting of the Central Board of the Benevolent Fraternity of Churches, the following officers were chosen for the coming year:

President,—H. B. Rogers, Esq.
Secretary,—Rev. R. C. Waterston.
Treasurer,—Thomas Tarbell.
Rev. S. K. Lothrop and Benjamin Seaver, members of the Executive Committee.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

PUNISHMENT OF DEATH. It is ascertained that those countries where the population are generally characterised by a readiness to resort to violence, are the very countries where the example of capital punishment is most frequently set forth. Thus in Spain, "that wretched land where assassinations abound in the streets, on the mountain sides, on the high road, in the cottages, and in the palace itself," there were from 1832 to 1837, yearly executions in the proportion of one to every 122,000 inhabitants. The proportion in Sweden being one in 172,000; in Ireland, one in 200,000; in England, one in 250,000; in Baden, one in 400,000; in France, one in 470,000; in Norway, one in 750,000; in Austria, one in 840,000; in Prussia one in 1,700,000; in Bavaria, one 2,000,000; and in Belgium, since 1830, not one. [Popular Record.

DROWNED IN TEN INCHES WATER. A man by the name of S——, who lived in Bath county, Ky, near the Maria Forge, on State Creek, was returning of late from the village where had been to make sales of bells, which he manufactured. He had taken too much liquor, and was scarcely able to ride. When he arrived at the creek, in sight of his house, he undertook to "water his horse," and fell over the head of the animal into the creek, at that point only ten inches deep; there he died after making ineffectual attempts to crawl up the bank, each time staggering back! He died a miserable death in sight of his own house and family.

MARRIAGE OF DEAF MUTES. Two deaf mutes were married on Monday morning, in New York, by Rev. Mr. Cary, at the Deaf and Dumb Asylum. The ceremony was performed in the language of signs, and was attended by the inmates of the institution.

PENSION TO MRS. GRAY. The agitation of the Oregon question, it would appear by the following paragraph has done some good.

It is stated that the Committee on Pensions, in the House of Representatives, have reported a bill in favor of the widow of the late Capt. Robert Gray, who while in command of the ship Columbia of Boston, discovered and entered the mouth of the Columbia river and gave it the name of the ship. The Committee recommend a pension of $500 per annum to Mrs. Gray, and a township of land in the Oregon territory.

NEWS FROM A CHIMNEY. The steamship Caledonia was seen at a quarter past eight o'clock on Monday morning, of last week, by the workmen engaged in building the chimney of the boiler house of the Naumkeag Cotton Factory, at Salem. Their elevation, at that time, was 104 feet. The chimney is to be 140 feet in height—12 feet square at the base, and 7 at the top. As it opens directly from the harbor, it will form a fine landmark for vessels bound in.

THE MORMONS. It is stated that another large company of Mormons will shortly leave Nauvoo, for the farther West.

STEAM-MAILS FROM ENGLAND TO THE PACIFIC. The British Government has made an arrangement by which the West India Steamers, which leave Southampton on the 17th of each month, shall carry a mail, which will reach Chagres on the 21st of the succeeding month—cross the Isthmus, and on the 24th be recevied on board the Pacific Company's steamer for Peru and Chili. Returning, the steamers will leave Valparaiso on the 1st of the month, after stopping at Callao, arrive at Panama on the 21st, meet the West India mail on its return from San Juan at Chagres on the 24th, and proceed thence to England.

THE STEAMER OREGON has been floated off, and towed to the Sectional Dock at New York. It is said she will be ready for service again in three weeks.

FIRE IN THE WOODS. By burning over bogs, to prepare them for the cultivation of cranberries, 150 acres of oak wood were destroyed in Barnstable, on Tuesday of last week.

PUNCH. The humanity and Christianity of the "London Punch," is far superior to many publications that profess to be serious and true. Its satire and wit is almost always used in favor of justice, peace and brotherly love. A genial philanthropy seems to dictate its jest: and whilst the reader cannot but laugh he is made wiser and better. Witness the following:

"SUNDAY TRADING IN SOLDIERS. It is a wicked thing—according to the tender Christianity of some folks—to deal on Sundays. We must not deal in apples, or oranges, or lollipops, or newspapers. Nevertheless, the Government, among other things, permits Sabbath-trading in soldiers. Recruiting serjeants may ply their trade on Sundays—angling for gudgeons on the seventh day. This pleasing truth has been lately declared by the Secretary of State; for we learn from the Manchester Guardian that Mr. Trafford, magistrate of the New Bailey, refused to attest recruits caught on Sundays; whereupon he received notice from the Government minister, "to the effect that the law officers of the Crown are of the opinion that Sunday enlistments are *quite legal*, and that it is the duty of a magistrate to act accordingly." To deal in muffins—giving note of such dealing by means of the very smallest bell—on Sunday or any other day, would submit the criminal to a fine or imprisonment; but to purchase men—biped "food for gunpowder"—on the Sabbath is "quite legal." This is encouraging for recruiting serjeants, who may now look out for human commodity even at the church door.

AN ALARMING REPORT. Considerable consternation was excited a few nights ago by a succession of loud reports, which were heard all over the metropolis, just about the hour when quiet and industrious people were seeking their nocturnal repose. Children who are teething, of whom it is calculated there are nearly seven thousand—got off to sleep with difficulty every night—in the metropolis, were all suddenly woke up by a series of bangs, such as have not been heard for a very considerable period. At the lowest computation, three thousand fathers had to turn out of bed to nurse seven thousand children, allowing two children and a half to each father and four fathers to every seven families.

All sorts of speculations were indulged in as to the cause or meaning of the series of reports. Some thought it was Dr. Dee's overdue earthquake, which was payable some time back, according to the bill drawn by Dee on public credulity, and those families who expected the earthquake were making arrangements to get up immediately, and repair in cabs to some sheltered suburb.

Others thought the reports might proceed from the Park and the Tower, and that they were possibly intended to announce one of those events which are so frequently adding to the happiness of the nation in general, and to domestic circle of royalty in particular. It was not until the following day it became generally known, that the sounds proceeded from the firing of guns in celebration of the frightful slaughter that has recently taken place in India, and which we are told is a matter for general rejoicing.

We confess we have not yet been able to get up any high degree of hilarity after reading the accounts in the newspapers."

RAILROADS IN FRANCE. There are now (according to the Paris correspondent of the Boston Atlas,) 849 miles of railroad open in France, and 1703 more conceded and in progress, of which over 200 will be completed the present year. It is supposed that there will, in the year 1850, be 4,000 miles of railroad finished,—forming an immense net work, with Paris for its centre. The *atmospheric* railroad from Paris to Sceaux is nearly done: and several successful experimental trips have been made upon it.

THE BISHOPRIC OF JERUSALEM made vacant by the death of Dr. Alexander, has been filled by the Prussian Government, by the appointment of Rev. Moses Belson, a converted Jew. Mr. B. was originally a journeyman saddler, and was converted whilst working at Exeter in England. His competitor was the celebrated Dr. Wolf, who went to Bokara, to save Col. Stoddard and Capt. Conolly. He addressed a letter to his German countrymen against the new religious movement, and called upon Ronge to "retire and serve the Lord in silence and humility." It seems this letter did not affect the government so as to secure his election. The nomination to the see of Jerusalem belongs alternately to the British and Prussian Governments. [Atlas.

THE FINE ARTS IN FRANCE. Under date of April 1st, the correspondent of the Atlas gives the following:

The annual exhibition of the works of living artists is open at the Louvre. It contains 2,107 paintings, miniatures, and water color drawings—131 engravings—39 architectural designs and 135 pieces of sculpture; the number of works sent in for the approbation of the Jury was 4,753, so that upwards of one half were rejected. Catlin exhibited two of the Indian portraits he is painting for the King, and Allan two portraits in his flesh-like tone of coloring.

Champney has transferred to canvass another sketch from his Italian portfolio. It is a picturesque spot in the environs of Rome, whose beauties he has viewed with a poet's eye, while the clear atmosphere throws such a golden calmness over all, that it is brilliant; yet not a single tone of color appears to have been heightened for the sake of effect, unlike many of our landscape painters with their

"Rainbow skies and copper hills,
And golden cattle, in glass pastures grazing."

Mason's large ideal picture is rapidly progressing, and will give an excellent idea of classic architecture, the fruit of a careful study worthy of commendation.

I learn from Dusseldorf that LEITZER, a German artist, who has visited America, (though I am not certain that I spell his name correctly,) has finished a fine picture representing John Knox before Mary Queen of Scotts.

Allan is at work on a portrait of our Minister, Mr. King, and has put the finishing touches on a picture ordered by a countryman, as a souvernir of *Traveling in Syria*. His full length figure, clad in the picturesque Suliote garb, a Turkish dragoman pointing out the environs of the spot where they have encamped, an Arab cook making preparations for the evening meal, and a Syrian girl bringing a jar of water poised upon her head; with teats, camels, baggage, arms, and many little accessoraries tastefully grouped, and glowing in the rich hues of an Oriental sunset, form a picture replete with beauty. As it has been painted from drawings made on the spot, aided by the actual costumes worn by the three principal figures, it is a most faithful souvenir of a trip which the traveler represented considers the most interesting portion of "*A Year Abroad*"—a question which the readers of the Atlas will soon have an opportunity of deciding for themselves. If his "pen and ink sketches" approach the fidelity of Allan's picture, they will think as he does, and he trusts they may.

THE NEBULA IN ORION RESOLVED. We have so few accounts of the astronomical results of the erection of the Rosse telescope, that we are glad to meet, in an English Journal, with the following note from Mr. Nichol. It does not follow, however, that the "Nebular Hypothesis" so called is to be abandoned, although one of the grounds which confirmed it is thus removed:

Professor Nichol has written to the editor of the *Glasgow Argus*, that the Nebular Hypothesis is no longer tenable. The ground of Sir William Herschel's opinion, he says, was this, that many dim spots existed in the sky whose irresolvibility could not be accounted for, without a supposed break in a line of induction that otherwise seem continuous. The chief of these test spots was the nebula in Orion. Lord Rosse writes me: "I think I may safely say that there can be little, if any, doubt as to the resolvibility of the nebula." Referring to unfavorable circumstances, he adds. "All about the trapesium is a mass of stars, the rest of the nebula also abounding with stars, and exhibiting the characteristics of resolvibility, strongly marked."

SABBATH CANNONADING. New London, Conn., was astonished on Sunday week, just as the people were assembling for Divine worship, by a vociferous cannonade, which, on due inquiry, was found to proceed from a U. S. Revenue cutter just returned from a cruise, and exchanging salutes thereupon with another cutter lying in the harbor. A correspondent writes us at some length, in reprehension of this waste of Government powder and wanton outrage on the fellings of a worshipping people, but there is really no need of many words. The firing was a gross, inexcusable outrage, and the President or Secretary of the Navy should guard against its recurrence. Common civility, still more, a kindly nature, would have taught the Captains of these cutters to respect by silence the assembling for devotion, even of cannibal idolators, much more that of their countrymen and brethren, meeting to worship the true and only God. We trust the matter will attract due attention.

MASTADON COTTON. The commencement of the culture of this fine species of cotton in this country, says the Concordia Intelligencer; will be an era in the history of the staple. Our planters this year are giving it a fair trial. Next season will be the first full test of its value. Steamboats will be employed to carry millions of pounds of the mastadon cotton to market.

POTATOES FROM THE AZORES. The fortunate position of the Azores has exempted the potato crop of those Islands from the plague which has so extensively prevailed elsewhere. We observe that large quantities have been imported into Great Britain, where they meet a ready sale.

The services at the laying of the corner stone of the Rev. Mr. Hague's new church, on the corner of Bedford and Rowe streets, took place at six o'clock this morning. There were a very large assembly on the ground. Dr. Sharp, Rev. Messrs Hague, Neale, Banvard and Colver, were present. The services were as follows:—Hymn; Reading of the Scriptures by the Rev. Mr. Banvard; Address by the Rev. Mr. Hague, on depositing the box; Prayer by the Rev. Dr. Sharp; the Doxology was then sung by the assembly. The box deposited in the stone contained sundry sermons delivered on special occasions, together with most of the religious newspapers published in the city; one copy each of the Atlas, Post, Advertiser, Courier, Journal, Transcript and Traveller. [Journal of Monday.

For the Register.

OBITUARY.

JOHN COTTON HASKELL.

Died in Ashby, 30th ult., Mr. John Cotton Haskell, aged 22 years, the youngest son of Dr. Abraham Haskell.

Mr. Haskell was graduated with honor at Dartmouth College in 1843. Late in the Autumn of that year, he was induced to visit the West, in company with an elder brother, who was about to remove, for the benefit of his health, which has been restored by the change of climate. But though he had enjoyed the best health up to that removal, he was in Illinois but two or three months, before he became seriously diseased. Subsequently, however, he engaged in the business of instruction in the Academy at Hillsboro' in which he continued about one year, when the state of his health compelled him to relinquish his more active pursuits, and return to New England. It was his settled and long cherished purpose, had he recovered, to have gone to Cambridge, and to have devoted himself to the Christian ministry. Whilst in College, and amid Calvinistic associations, he became deeply impressed with the infinite value of a Christian faith, and gave himself no rest, until he had attained to a well-founded hope of his own acceptance. The peculiar theology of that College appears to have been strongly urged upon him, at that period. But he did not receive it. With some that were his associates there, he has been in the habit of friendly correspondence ever since, who have not ceased to recommend to him, as they were able, the Trinitarian system. But in vain. The last of these letters, at his request, was answered by one of the family, only a few days before his departure, and when himself unable to hold a pen. When the hand of death was upon him, after giving some last commands, he added, alluding to that answer, I wish I had told A—— one thing more,—"I have a religion, that I am willing, to die by."

He bore his protracted decline, and the paroxysms of severe pain, which recurred with increasing frequency as he neared the close of life, with singular fortitude. In simplicity and lowliness of spirit, he has been for several years a follower of the Savior, yet without an open profession, till within some two months past. And in all *but* that very important duty, he has appeared to men a consistent and exemplary Christian. After he was unable to go out—at home,—and with the simplest forms required to mark the event, he avowed himself a disciple; and in receiving the Lord's Supper, enjoyed that peace and comfort, both at the time and afterwards, which the thought of having performed a religious duty always *does* afford to a conscientious mind. He contemplated and spoke of his approaching change, without emotion; acknowledged almost to the last a desire to live, yet always with a placid submission to the Divine will. His faith did not fail him, in the last struggle. He listened with great delight to the early Spring birds, on the morning of the day before he died; and expressed a wish that he might listen to their notes once more. But the next morning his own conflict with the "last enemy" was too dreadful to permit him to take note of the robins. His own voice was attuned to softer melodies than those of the grove;—his own hand waked a strain of thanksgiving and triumph from a golden harp, in the mansions of the blest. "Let me go home, let me go home," was his fervent prayer;—nor can we doubt that it has been answered. W. P. H.

LITERARY NOTICES.

Dr. Dewey's Sermon.

C. S. Francis & Co., have in press a new edition of the writings of Rev. Dr. Dewey, which will be printed to correspond in size and style with Dr. Channing's Works, in volumes of about 400 pages. The first volume will contain his Controversial Discourses, which have long been out of print, revised and very much enlarged. It will be ready in June.

The Christian Examiner for May has come out with its usual richness and variety of articles. We have had time to read but one article, the Review of Dr. Putnam's sermon, which takes very decided ground against the views maintained in the Sermon.

Fourteenth Annual Report of the Trustees of the Perkins Institution for the Blind.

We rejoice to see that this Institution, the source of such incalculable good, is still so prosperous as it is here represented to be. There is, however, a want of books for the blind which it is hoped may yet be supplied by the liberality which has been so generously extended to this cause.

☞ The Salem and Vicinity Ministerial Association will meet on Tuesday next, 5th inst., at the house of Rev Mr Stone, in Beverly, at 2½ o'clock, P. M.
my2 J. PIERPONT, Jr., Sec'y.

☞ REV CHARLES SPEAR will lecture in the Silsbee street Chapel, in Lynn, next Sunday evening, on the Treatment of the Criminal. my2

☞ The MIDDLESEX NORTH ASSOCIATION will hold their next meeting at the Rev Mr Austin's, in Lunenburg, on Wednesday, the 6th of May next, at 10 o'clock, A. M.
ap25 JOSEPH C. SMITH, Scribe.

☞ THE NORFOLK COUNTY BIBLE SOCIETY will hold its *Eighteenth Anniversary* at MILTON, in the Meeting House of Rev Mr Morison, on THURSDAY, May 7th, at 2 o'clock, P. M., instead of April 30, as recently advertised. This change is made by authority of the Executive Committee, to accommodate those officers and members of the Society, who could not otherwise be present.

The Annual Collections in aid of this Society, can be transmitted to Rev Samuel B. Babcock of Dedham, Treasurer, at or before the time of meeting.

WILLIAM A. PEABODY, Sec'y.
East Randolph, April 25, 1846.

☞ SUNDAY SCHOOL NOTICE. The Middlesex Sunday School Society will hold its next semi-annual meeting in Cambridge, at the Rev Mr Newell's Church, on Wednesday, the 13th of May, at 10 o'clock, A. M. The forenoon will be devoted to a Conference of the Teachers. In the afternoon there will be a Sermon and Address. All interested will meet with a cordial welcome at the meeting.
my2 B. FROST, Sec'y.

MARRIAGES

In this city, on Sunday evening, by Rev Mr Gray, Mr George S. Shaw to Miss Mary Ross.

By Rev Mr Neale, Mr Charles E. Whall to Miss Sylvania S. Campbell.

By Rev Mr Cushman, Mr Charles W. Gale to Miss Jane G. Long.

In Chelsea, on Monday evening, by Rev Mr Olmsted, Mr William H. Claflin of Boston, to Miss Eleanor S. Pearson of C.

In Brighton, on Thursday evening, by Rev Mr Whitney, Henry H. Learnard to Mrs Mary Baldwin, all of B.

In Roxbury, on Sunday evening last, by the Rev Mr Thompson, Mr James G. Young to Julia A., youngest daughter of the late Dr Samuel Adams of Bath, Me.

In Dorchester, by Rev Mr Dyer, Mr C. H. Sumner of Miss Sally Tileston of D.

In Medfield, Mr Solon Hardy of West Cambridge, to Miss Martha Cheney of M.

In Amherst, 28th ult, Mr Francis J. Parker of Boston, to Miss Anna W. Lyman of A.

In South Wrentham, 14th ult, Mr Harrison Leland of Sherburne, to Miss Eunice Hancock of S. W.

In Newbury, Mr Joseph M. Tappan to Miss Sarah E. Randall.

In Worcester, 21st ult, Mr Henry Whitney of Richmond, Va, to Miss Jane H., daughter of Seth Paffer; 23d ult, at the Am. Temp. House, by Rev Mr Hill, Mr Oliver Chase to Miss Caroline Mann, both of Paxton.

In Portsmouth, N. H., 22d ult, Rev Massena Goodrich, pastor of the Universalist Society in Haverhill, Mass, to Miss Charlotte E. Nutter of P.

In Berlin, Ct. 22d ult, Mr James F. Moses of Boston, to Miss Harriet P. Beckley of Berlin.

DEATHS.

In this city, 29th ult, of consumption, Mehitable F. wife of Henry Sibley, 24.

26th ult, John Emmons, son of Nelson O. and Hannah Spaulding, 2 yrs 3 mos.

23d ult, Mr William Church, 29.

27th ult, Caroline Augusta, daughter of Mr Isaac Woodward, 2 yrs 4 mos.

In Charlestown, Mary Frances, youngest daughter of Mr William Pulsifer of Ipswich, 6 yrs; 27th ult, Sarah Elizabeth, daughter of Geo W. and Lydia Jane Bryant, 2 yrs 9 mos; Hannah Roulstone, daughter of John and Harriet M. Gibbs, 11 mos.

In Newbury, 27th ult, Emily Barnard, wife of Mr Charles Wills, and daughter of the late Isaac Mead of Charlestown, 31.

In Haverhill, 24th ult, very suddenly, Mr Charles Trow of Methuen, 71.

In Hopkinton, 25th ult, Mr Ebenezer Kingsbury, 78.

In Medford, on Sunday morning, Elizabeth, wife of Mr Horatio A. Smith, 39.

In Cambridge, 27th ult, John Paddon, Esq, 70.

In Salem, Mrs Fanny Dickinson, (colored) 100 yrs 9 mos.

In Danvers, Abel Nichols, Esq, 54.

In Springfield, 19th ult, Ann, wife of Hon William Child, 58.

In Cabotville, 20th ult, Mr Leonard Whittier, 49.

In Salsbury, Ct, 18th ult, Luther Ticknor, M. D., President of the Connecticut Medical Society.

☞ Number of Deaths in this city, for the week ending April 25th, 73; Males 28; Females 45. Stillborn 3.

Causes—Consumption 18, small pox 1, scarlet fever 2, lung fever 6, mortification 1, croup 5, dropsy 3, hooping cough 2, dropsy on the brain 5, inflammation on the lungs 6, measles 6, convulsions 2, scrofula 1, inflammation of the stomach 1, brain fever 1, apoplexy 1, disease of the kidney 1, canker 1, infantile 1, inflammation of the bowels 1, disease of the liver 1, intemperance 1, drowned 1, cholera morbus 1, child bed 1, erysipelas 1, neuralgia 1, jaundice 1.

Under 5 years, 29; between 5 and 20, 10; between 20 and 40, 16; between 40 and 60, 14; over 60, 4.

DANIELL & CO.,
NO. 201 WASHINGTON STREET,

HAVE received by the late arrivals, a large and carefully selected stock of *FRENCH, ENGLISH, IRISH* and *SCOTCH GOODS*, consisting of a great variety of Spring and Summer Long and Square

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my2 eopis&eopos2m 201 Washington st.

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXXV, for May 1846.

Art. I. Cogneral's Sermons.
II. Vestiges of Creation and Sequel:
III. Arguments for Immortality.
IV. Fundamental Laws of Reasoning.
V. The Pilgrims of Leyden.
VI. Perfectionism—Upham's Life of Faith.
VII. Leonardo da Vinci's Painting of the Last Supper:
VIII. Noyes's Proverbs, Ecclesiastes, and Canticles.
IX. Rev John Brazer, D. D.
X. Oliver Cromwell—Puritanism:
XI. The Unitarian Denomination.
XII. Notices of Recent Publications:
XIII. Intelligence.

WILLIAM CROSBY, Publisher,
my2 3tis 118 Washington st.

REV. DR. DEWEY'S WORKS—PRICE REDUCED. Sermons on various subjects, 1 vol 12 mo.

Moral Views of Commerce, Society and Politics, 1 vol, 12mo.

Discourses on Human Life, 1 vol 12mo.

For sale at 75 cents a volume, by J. H. FRANCIS, 128 Washington street. epis5w my2

NEW IPSWICH ACADEMY. The Summer Term of this Institution will commence on Wednesday, May 27, and end August 11.

Miss S. F. KITTREDGE will remain Assistant Teacher.

Tuition, Board and Music, are as heretofore. Drawing and Painting, on usual terms.

E. A. LAWRENCE, Principal.
New Ipswich, N. H., April 21, 1846. 3wis my2

LIVERMORE'S GOSPELS AND ACTS—4TH EDITION. New edition of The Four Gospels, with a Commentary; vol 1 containing Matthew; vol 2, Mark, Luke and John; Vol 3, The Acts of the Apostles; with a Commentary, by Abiel Abbott Livermore.

"It is, as far as we know, the most generally useful Comment on the Gospels accessible to the English reader. We hope its circulation in so convenient a form and at so moderate a price, will contribute to diffuse a knowledge of the Scriptures and to encourage a taste for their rational study. The idea of putting such a book within easy reach of Sunday School Teachers, is a noble one." [English paper.

For sale low by JAMES MUNROE & CO., 134 Washington, opposite School st. my2

MANUALS FOR SUNDAY SCHOOLS.—*CROSBY & NICHOLS* have just published the following valuable Manuals for Sunday Schools, viz:

Questions adapted to the Text of the New Testament, designed for children in Sunday Schools, with hints for explanation and remarks by the Teachers; by Dr C. S. Cartee. No 1, Matthew.

Do do. No 2, Luke and John.

The First Book for Sunday Schools, 5th edition.

They have nearly ready—A Manual on the Book of Acts, by Rev F. D. Fox.

Do do on the Parables of our Saviour, by Rev F. D. Huntington.

C. & N. publish Mr Phillips's Service Book for Sunday Schools, of which they have just issued a new stereotype edition. The Sunday School Singing Book, by E. L. White, 3d edition. The Ministry of China, by Rev T. B. Fox, 3d edition. A Scripture Catechism of the Christian Religion, stated in the words of the Bible, by Rev Eph. Peabody.

☞ Copies of the above furnished for examination by the Publishers. 118 Washington street.
my2 is6tostf

LIVERMORE'S LECTURES. IN PRESS.—Lectures to Young Men, on their Moral Dangers, by Rev Abiel Abbot Livermore, 1 vol 18mo; will be published in May, by JAMES MUNROE & CO., 134 Washington, opposite School st. my2

THE CHRISTIAN LIFE. Endeavors after the Christian Life, a volume of Discourses by James Martineau, 1 vol 12mo.

Published and for sale by JAMES MUNROE & CO. 134 Washington, opposite School street. my2

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Ombre Shaded Barege Shawls, new and elegant style; Summer Shawls and Scarfs, for Ladies and Misses, in great variety.

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Plaid, Striped, Ombre, Chamelion, and other desirable styles of *DRESS SILKS.*

Black Silks, of all the best styles, so long sold by us, 1-2 yard, 3-4, 4-4, 5-4 wide, many of which, from our long experience, we can confidently recommend to *wear well*, and *not spot* with *acids.*

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All Wool *MOUSLIN DE' LAINES*—new and very rich styles.

Rich new *BAREGES, BALZORINES, FRENCH JACONETS, LAWNS, OREGONS, CALIFORNIAS, MUSLIN, GINGHAMS, FRENCH and SCOTCH GINGHAMS,* of every desirable style; Graduated Muslin and Gingham *DRESSES;* white, plaid and striped *CAMBRICS* and *MUSLINS*, beautiful styles.

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Dadies' and Gentlemen's Linen Cambric Pocket Handkerchiefs, of every style, beautifully embroidered; Reviere, Hemstitch, and Plain, some with colored borders, suitable for *Mourning.*

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" *LINEN SHEETINGS*—5-4, 6-4 and 10-4 wide, very superior.
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A COMPLETE assortment of splendid Brussels, Three-Ply,—Superfine, Fine, and Common CARPETING; HEARTH RUGS, BOCKINGS, PAINTED FLO

POETRY.

[For the Register.]

THOUGHTS

During the administration of the Lord's Supper, from which the writer was excluded in consequence of believing what she thinks both the Bible and common sense plainly teach—that the Son is not the same being as his Father.

The tender heart with anguish wrung,
How *can* it hold its peace?
How can we keep the faltering tongue,
From moaning our distress?

See there, *the Master's table* spread!
Behold the bread and wine!
Jesus would *all* his followers feed;
Their Master I call *mine*.

I hear them sing with loud accord,
Words beautiful and true—
"Seated around our Father's board"—
Oh, he's *my Father* too!

And if it be our Father's board,
How *can* they one exclude,
Whose heart with love to God is stirr'd,
And fervent gratitude!

And if it be the Master's feast,
How *can* they frown aside
One who has prayed to be a guest!
One for whom Jesus died?

Yet, even here, in spirit, I
Am feasting on *his* love,
Whose children will, assuredly,
Together feast above.

Oh, how strangely mingled in my breast
Deep sadness dwells, and peace!
These trials must and will be bless'd;
And soon *they all will cease*.

Oh Thou! who only know'st my heart!
My wounded spirit heal!
Thy comforts to my soul impart,
To soothe the pain I feel.

And may this hour of anguish keen,
Like a swift passing cloud,
Be but a momentary screen,
My noon-day sun to shroud.

Forgive thy Son's dear followers, Lord
Who, with mistaken zeal,
Have turned one from the Master's board
Who loves that Master well.

MARY S. B. DANA.

Orangeburg, S. C., April 12th, 1846.

[For the Register.]

DISTRUSTFULNESS.

BY S. H. LLOYD.

How oft we fear and falter by the way,
While fancy paints with clouds the future sky,
Till mortals think they have on earth no stay,
And none to wipe the tear from sorrow's eye.
But fear not, timid soul, for God will give
Thee strength thy cross to bear—to tread the vale,—
He gives e'en birds a wintry robe t' outlive
Each blast of winter's drear and chilling gale,
Or else directs their flight to summer fields
Where flowers droop not—fade not, nor winters freeze,
Where summer bland in purest friendship yields
A safe retreat among her woodland trees;—
And so he gives us strength our cross to bear
And watches o'er us with a Father's care.

Hubbardston, Mass.

SPEAK NO ILL.

BY CHARLES SWAIN.

Nay, speak no ill!—a kindly word
Can never leave a sting behind,
And, oh! to breathe each tale we've heard,
Is far below a noble mind.
Full oft a better seed is sown,
By choosing thus the kinder plan;
For if but little good be known,
Still let us speak the best we can.

Give me the heart that fain would hide—
Would fain another's fault efface;
How can it pleasure human pride,
To prove humanity but base?
No: let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search for good,
And speak of all the best we can.

Then speak no ill—but lenient be
To other's feelings as your own;
If you're the first a fault to see,
Be not the first to make it known.
For life is but a passing day,
No lip can tell how brief its span;
Then, oh, the little time we stay,
Let's speak of all the best we can.

MISCELLANEOUS.

For the Register.

TALES OF THE CHRISTIAN CHURCH. NO. V.

THE CONVERSION OF ENGLAND.

A. D. 596.

There was feasting in the halls of Caribert king of Paris; the waters of the Seine flashed back the light of torches, and the air resounded with the shouts of the revelling warriors, and the strains of the minstrels scarce less wild.—Many a lay was sung and many a tale was told, of fierce encounters, in which the French had borne away the palm of victory from the Burgundian and the Goth; and sometimes the barbaric music seemed still more harsh, and the brows of the chiefs grew dark, and they laid hand on hilt as the remembrance was awakened of that civil strife which raged so often among the princes of the house of Clovis.

But the sounds of the song and the revel were stilled a moment, as the Mayor of the palace rose, and having bent low towards the king and a youthful pair who sat beside him, exclaimed as he raised the goblet, "Health to the bridegroom and the bride—Ethelbert and Bertha!"

Then the air was rent again with shouts:—"Health to the Saxon Prince—health to our Princess, the future queen of Kent!"

Long ere the banquet terminated, the princess Bertha withdrew to seek relief in privacy from the contest of strangely mingled feelings. She was of a proud and warlike race; one in which the influence of Christianity, imperfectly received, had not in a single century obliterated, though they had softened the traits of former barbarism. But Bertha was a woman; she was a Christian, not in enlightened faith, but in fervent, true-hearted feeling. She had given her heart to the young stranger, the Anglo-Saxon of the light hair and the ruddy cheek, heathen though he was; she had pledged her faith to him, by the the vow of a religion which he did not share.—Now she was to go with him, secure indeed in his love; yet what a change, from her father's halls, from Christian, and as it seemed to her, from civilized France, to barbarous, heathen England! And he, her lord, what should be his fate? Had she given her heart to one who was destined to be lost eternally? "No," she exclaimed, as she pressed to her lips the silver cross she wore, "no, he shall not be lost if Bertha's love and Bertha's prayers can save him.—Was not my own ancestor converted by a woman? God grant that I may be to Ethelbert what Clotilda was to Clovis!"

The sun had not long risen on the fanes and towers of Rome, when two ecclesiastics were seen to pass from the monastery of St. Peter and in close converse to bend their way through streets retaining little of their former splendor, till they reached the slave market. Everywhere, they who met them bowed with great humility, for they recognized in the person of one, the chief counsellor of the bishop, and the one to whom all looked as his probable successor in that high office. In his own mind, the consciousness of great talents and the expectation of a position in which he could exercise them in an almost boundless sphere, had kindled indeed an ambition which has subjected his memory to reproach; yet it was not alone his ambition or that of his order that raised the bishops of Rome to the control they were year by year acquiring. The course of events prepared the way for their spiritual empire; and few of those who have borne like him the title of "the Great," have won it more nobly, or worn it more irreproachably, than Gregory, the first of that name who filled the papal chair.*

At length the brethren paused as they stood before a long line of captives, whom the slave-merchants were exhibiting to the gaze of those who wished to purchase. Among the latter, two especially seemed to command the attention of the dealers. One was a man of feeble and effeminate aspect, the representative of one of the very few ancient Roman families which yet existed; the other a tall and powerfully formed warrior, who though now a citizen of Rome, still wore the unshorn beard, the distinguishing mark of his race.†

"Noble Sulpicius," said a slave merchant,—"will you buy this Persian? He is one of the prisoners taken in the expedition of the late emperor Tiberius, and these four with him. I received them yesterday by ship from Constantinople; and this one especially, I can recommend as a serviceable slave!"

"No,—no Persians for me," said the languid voice of the patrician; "but tell me," he added, in a low tone, and with a cautious glance at the Lombard, "have you any northern barbarians for sale?"

"By the Panagia,"‡ said the Greek slave-merchant, "the northern barbarians have given up serving, and taken to ruling."

"Yet my ancestors have sent them to the amphitheatre by hundreds," said Sulpicius, with another look of cautious hate at the Lombard chief; "and by the holy saints, I would send them all there now, if I had the power."

"The saints would hardly sanction your wish, my son," replied the companion of Gregory, "those ampitheatres you speak of were once moistened with the blood of the holy men themselves. Thank God and the blessed saints, that we have now learned better how to treat our fellow beings, though they be prisoners."

"I beg your pardon, holy Virgilius, I did not observe you; nor you, venerable Archdeacon.—May all faithful Romans yet salute you by a higher title."

"I wish it not," said Gregory, perhaps believing himself sincere. "The episcopal chair of Rome is too high a station for me, and surrounded with too many troubles; most of all, in these days, when our lord, the emperor, is so distant, and the bishop has to take upon himself so many of the cares of state."

"I was told by the last who came from Constantinople," said the slave-merchant, "that our holy patriarch has now assumed the title which was granted to his predecessors, but which they hardly employed. He is styled, "*Universal Bishop*."

"He cannot dare it," exclaimed the future pope‖ with vehemence. "Universal Bishop! it would be a violation of the rights of the whole church! Why, even we, of Rome, the old imperial city, do not claim anything so lofty!"

"I know not how it is, reverend sir," said the Greek, "but the Patriarch John is a holy man. People call him "the Faster," from his great self-denial."

"He appeareth unto men to fast," said the indignant prelate. "But let us see these human wares of yours."

"I suppose," said Sulpicius, "your reverence would not have these barbarians even sold as slaves?" He spoke in a louder tone than before, for the Lombard having made his purchase of another merchant, had withdrawn.

"It is certainly better to make slaves of them than to kill them, or make them kill each other in the ampitheatre," replied the Archdeacon, "but I trust that we, or our children will some time find a better way than either."

Twelve hundred years have passed, and the evil which then was felt to be a relict of barbarism, still continues, and is still defended by disciples of Christ!

"You have Nubians, I see, brought I suppose by the late ships from Carthage. How their dark faces contrast with the fair and ruddy youths beyond! Holy Virgin!" he exclaimed, as he stopped in front of two beautiful boys, "whence are these children?"

"They are *Angles*," said the merchant, "bro't from Britain to Carthage, and thence here in one of those lately arrived ships.

"*Angles!*" said the archdeacon, gazing on them with admiration and pity; "they would be *angels*, if they were but Christians. Ask them," he added, "their country, and the name of their king."

"They are from *Deira*, and their king is *Ælla* the Saxon."

"*De ira Dei salvi estote!*"§ said Gregory, delighted with the coincidence of sounds, which seemed to him full of happy omen. "*Ælla!* why not *Alleluiah?* When shall the countrymen of these children learn to sing that holy strain!"

The twins, Edric and Oswy, had scarce reached the age of fifteen, when one of those Scandinavian corsairs, that even thus early had begun to infest the western seas, made a sudden incursion on the shore of Deira, laid their home in ashes, above their slaughtered father, and snatched the orphans from the scene of desolation, to sell them to hopeless slavery. The youths were carried to Carthage, which not long before had been reunited by the arms of Belisarius to the Greek empire; transported thence with a number of African slaves, they had met, in the Roman market-place, the eye of the man most able and most disposed to act as the instrument of Providence in conferring priceless blessings on their country.

Ignorant of the language which was spoken around them the young Saxons had thus far stood in dejected indifference as they were surveyed by one and another of the passers by; but the tone of Gregory's voice needed no interpreter; they looked up, and saw the commanding form and the features that betokened a master-mind; they saw more,—the eye of pity, and the glance of kind encouragement. Edric knelt at his feet, and the word "Father," burst from Oswy's lips.

* * * * *

Ethelbert had succeeded his father on the throne of Kent, and now he held court in Canterbury, his royal city. Rude indeed, was his state, compared with that even of the neighboring continental kingdoms; but his Queen, the fair Bertha was by his side, and his thanes and earldormen stood around him. And on this day they came in full number, for the rumor had gone abroad, that a strange embassy had appeared in England, and that a solemn procession was on the way to the presence of the Kentish prince. The strangers were grave in aspect, and arrayed in sober garb, bearing no weapons, and raising in their front, instead of banners, a lofty cross. By the side of their leader walked two youths, of Saxon features and singular beauty, whose strong resemblance to each other bespoke the relation in which they stood. As the procession passed, its members lifted up their voices, and sung, not in the wild strains in which the English had been accustomed to hear the praises of their gods and heroes celebrated, but in slow and solemn harmony, and in an unknown tongue. The gates of Canterbury were open to receive them, and they passed along the streets, chanting as they went. They paused not to bend before the statue of Odin, nor where the giant form of Thor stood with extended arm raising aloft the war club. But when they came to a dismantled building, which tradition said had been raised before the Saxons crossed the seas, and on whose mouldering front was the figure of a cross, carved by ancient British or Roman art, they knelt, and suspended for a while their holy strain. Then it burst forth again with more of joyful confidence in its tone than before, as with features lit up with lofty enthusiasm their leader advanced towards the palace of the Saxon king. The royal hall was of stone, massive in structure and ample in size; and its wide, but low arched portal admitted them at once to the presence of its lord. As Augustine and his monks, the missionaries of Gregory, bishop of Rome, advanced up the hall, Ethelbert rose to receive them, and Bertha, bursting into tears of joy, knelt before the cross, the emblem of that salvation which she welcomed to her adopted country.

We will not linger upon the tale, how at the preaching of Augustine, interpreted by the young Saxon twins, the mind of Ethelbert, already prepared by the persuasions of his Queen, submitted to the law of Christ,—how his nobles and people, and after them other kings and other tribes, laid aside their idols, and alike without armed opposition and without compulsion, our Saxon ancestors were won to the truth;—how, in Northumberland, when King Edwin had determined in full council to renounce idolatry, the high priest went forth, and with his own hand desecrated the altars which himself had hallowed.

In a green retreat among the hills of Deira, a woman "a widow indeed and desolate," mourned over the memory of her husband and her children, all snatched from her on one fatal night. In vain had she called on Friga for consolation,—in vain at the hour of midnight, had she touched the rocking-stone of Odin. There was no comfort for her in the ferocious characters which superstition ascribed to the idols of her worship; nor could she hope to be received with her humble Edgar, to that Valhalla where kings and heroes should drink the foaming mead from the skulls of their foeman. Mourning she was and hopeless, when one evening, hasty steps approached the door of her cottage; and her beautiful twins now in the bloom of early manhood, stood before her. "Mother," they exclaimed, when the first joyful embrace was over, "we have been taken from you for a time, that we might bring you blessings beyond price. Praise with us the God of the Christians! Salvation hath come to our house and to our country!"

* Gregory the Great became bishop of Rome in 590; the title of *Universal Bishop*, which he strongly opposed when assumed by the patriarch of Constantinople, was not long after adopted by his own successors.

† The *Longobardi* or *Lombards*, then the most powerful race in Italy.

‡ The title given by the Greek Church to the Virgin Mary.

‖ The title of Pope was not exclusively appropriated to the bishops of Rome however, till the eleventh century.

§ "*Be ye saved from the wrath of God.*" For these incidents and others in this narrative, see Wordsworth's Ecclesiastical Sketches.

THE MORAL OF BURNS'S POETRY.

We know of nothing more strongly illustrative of the good effect of the poetry of Robert Burns than the following anecdote which is related in a number of the Knickerbocker:

In the grenadier company of a Scottish regiment, forming part of the British army in Spain, were two privates, known among their companions as the "twa friens," from the steadiness of their mutual attachment, and otherwise much respected for propriety of conduct. In one of the last skirmishes that took place among the lower Pyrenees, when the British soldiers drove their opponents from one entrenched height to another to the very confines of the "sacred territory" one of the "friens" received a severe wound in the thigh. During the few weeks the troops were in cantonment, previous to entering France, the wounded of the regiment lay in a church, and among them the individual now mentioned. His friend, in the intervals of duty, affectionately watched over him. On one occasion, while visiting and cheering the sick of his own company, the narrator finding himself placed within a few feet of their bed, but in a position where he remained unseen, could not forbear stopping to admire the behavior of the "twa friens;" and, as he confessed, his heart melted even to tears on hearing their conversation. "Jamie," said the wounded man, "I feel sae strang the day, that I fain would hear you read to me." "I am most willing," replied his companion, "but I fear we can get nae books here, and it's far to my quarters; an ye ken, I dinna like to leave you."

"Look," was the answer, "in my knapsack; there's twa books there—the Bible and Burns's Poems. If ye read," continued he, looking up to his friend with a graceful smile, "I dinna muckle care which ye get." But, seeing his companion look grave and rather displeased, the patient immediately added, "Oh, dinna think, Jamie, I undervalue the Word o' Truth, or wad compare the divine, wi' ony human production; but what I mean is, that in my present condition, my mind, when ye read Burns, wad be sure to turn on something gude; for his descriptions are sae clear and sae sweet, that they bring ither days and ither places to mind; my pains are forgot; my thoughts wander far away; our ain hame rises before me, wi' its green knowes, gowans, and glinting burn; and oh, Jamie! I think upon my mither, and upon Jeanie; and my heart, a' the same as wi' the Bible, risen to God, through whose kind providence I hope to return, never to leave them nor Scotland mair!" No wonder "the soldiers mingled their sobs and tears together" at this touching spectacle.

STORIES FOR CHILDREN.

THE FLOWERS AND THE COFFIN.

Last week I was at a funeral. Two rooms were filled with friends, who had come to attend the burial of a little girl. Her body lay in a coffin, on a marble table in the middle of the parlor. Her sweet lips were closed, and her pale hands folded over her bosom were as cold as the marble.

By the side of the little coffin was a silver cup, such as children use, and in it was a bunch of fresh flowers. I dare say it was Emily's cup. Whenever her father and mother look at it, they will always think of their child, who used to drink out of it.

It made me sorrowful to see these sweet flowers by the side of a corpse. They were beautiful, but they were sad. Emily was like these flowers. She grew up, and was as promising and lovely as they. Now she is cut down and withered.

In a few hours the flowers will be dead also. But here is the difference. The flowers will never bloom again. They are gone forever.—But Emily is not gone for ever. That little body will live again. Christ takes care of it in the grave. I saw it put into the deep, dark, cold vault. Christ was buried in the same way in the sepulchre. But he rose again, and that is a sign that Emily will rise again too. As surely as Jesus rose, so surely will he raise this dear little one.

When the flowers die, all is over with them. All their gay colors, all their sweet perfume are lost. But all is not over with Emily. Her soul is not lost. It is with Christ. It is better to be with him, than to be with us. The soul shall be joined to the body at the resurrection. Then soul and body will be happy together to all eternity. This is what I thought, on looking at the silver cup and flowers, beside the coffin. [Youth's Penny Gazette.

Homer represents death and sleep as carrying off one of his warriors from the field; and Jeremy Taylor has said, "we so converse every night with the image of death, that every morning we find an argument for the resurrection."

SCENES OF JERUSALEM.

The following extracts are from a letter by the correspondent of the N. Y. Sun:—

"Crossing the valley of Jehoshaphat and part of Mount Olivet, we arrived in half an hour at Bethany, the first house in which village is supposed to have belonged to Lazarus and his sisters; and near it is shown the sepulchre where it is said he was raised from the dead.

We descended to it by twenty-five steps, and arrived first in a small square room, through which we passed into one something less, and here the body is said to have been laid; we were obliged to pay a small tribute to be admitted into it, and the Turks who use it as an oratory, hold it in great veneration. At the bottom of a steep hill we came to the Apostle's fountain, so called because it is said the Apostles refreshed themselves here when they went to and from Jerusalem.—Nor is this in the least improbable, because it stands near the road leading from Jerusalem to Jericho, and bubbles out a clear stream which in that country is very refreshing. The mountains where it is said our Savior was tempted of the devil, lies through an intricate road variegated with hills and dales; and though at present extremely barren, wears the aspect of a place that had been formerly cultivated. The whole prospect is most dismal, presenting nothing but rocky mountains and frightful chasms, that appear to have been the effect of some striking convulsions in nature. In a deep valley to the east are some ruined cottages, which were formerly the habitations of devout pilgrims, who certainly could not have pitched upon a spot more rueful and melancholy than this, it being enough to fill the mind with horror to view it at a distance.

Many a minister has been dismissed for the want of a right sort of a wife. Perhaps she is discontented; she teazes her husband to ask a dismission; and gives him no peace, day nor night, until she does. As a continual dropping will wear away a rock, she at length accomplishes her object. A council is accordingly called; some excuse or other is offered, and away goes the minister to another field; and, unless his better part, having learned wisdom by experience, may have become better still, to act over the same scene; it is generally the fact, if a minister has been dismissed once for this cause, he will be again.

Or perhaps the wife is extravagant, and thinks she cannot live on her husband's salary. Whether a minister can live on a salary which his people are able to pay, depends, in nine times out of ten upon what sort of a wife he was. One woman at the head of a family, will have things more comfortable—entertain strangers more hospitably—do more for benevolent objects—educate and clothe her children better on $500, than another in the same place, on $1000."

[Mr. Bennett.

CHARITY. How noiselessly the snow comes down. You see it, feel it, but never hear it. It is like true charity. Charity makes no noise in the world, but distributes wherever there is poverty. A person who does good out of pure benevolence, never spreads it abroad in the circle in which he moves, or makes it public through a newspaper.

When I consider through how long a series of generations the human mind has been enslaved, and the world divided between the two classes of the oppressed and the oppressors of our race, and how very partially fitted from this very circumstance, are more than ninety nine hundredths of us for either civil or religious freedom, my wonder is, that society goes on as well as it does. [Dr. Tuckerman.

Distress and disappointment enter the history of every man's life; and he is but half provided for his voyage, who finds but an associate for happy hours, while for his months of darkness and distress no sympathising partner is prepared.

The heart-wounds which are inflicted by our fellow creatures are apt to fester; those which we receive in the dispensations of Almighty wisdom and the course of nature are remedial and sanative. ["The Doctor."

God will not have it in the power of any creature to hurt our souls, but by our own treason against ourselves. [Sibbes.

The life of a Christian should be a meditation how to unloose his affections from inferior things; he will easily die that is dead before in affection. [Ib.

Time is infinitely long, and each day a vessel, into which a great deal may be poured, if we really desire to fill it. [From Goethe's Life.

Duties are ours; events are God's. [Cecil.

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March 28 tf

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E. H. JENNY. A. M.
J. BLACKMER, A. M.

New York, Aug. 1845. eopiscopos1w feb4

NEW POEMS. A Retrospect and other Poems, 1 vol 16mo.

"The bard's aim is to give us thoughts; his art
Lieth in giving them as bright as may be.
And even when their looks are earthly, still
If opened, like goods, they may be found
Full of all sparkling, sparry loneliness." [Festus.

This day published by JAMES MUNROE & CO. No. 134 Washington, opposite School street. mh28

DAVID ELLINGTON BY H. WARE, JR. David Ellington and other selections from the Writings of Henry Ware, Jr. 18 mo.

This day published by CROSBY & NICHOLS, 118 Washington street. 3wisostf mh28

TEETH

INSERTED ON A NEW PRINCIPLE, AND ON UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No. 19 Tremont Row, at the former office of Wells & Morton, is induced from strong consideration (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, and the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon.

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]

DIFFICULT OPERATION.—Dr. Morton has recently performed a difficult operation upon a young lady successfully. The nature of the case without going into particulars, was a Cleft Palate. The operations proved entirely satisfactory to the young lady operated upon, and will enable her to speak and articulate distinctly.

[From the Post.]

EXTRAORDIARY OPERATION.—We are happy to notice an operation performed by Dr. Morton. A four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and while, with others who saw the operation, testify to the fact.

[From the Times.]

TEETH.—There can be no mistake about the invention of Dr. Morton, No. 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentestry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Post.]

OPERATION PERFORMED BY DR. MORTON, 19 TREMONT ROW, UPON A YOUNG MAN, AGED 23.—The nature of the case was Hair Lip, Cleft Palate, deficient palatine arch, and nasal septum. Here is a man with a whole upper row of teeth, and an entire new roof to his mouth, so ingeniously and naturally placed in his head as to afford him all the advantages derived from those parts in a perfectly formed mouth; and this, too, without inconvenience.

[From the Emancipator.]

A TRIUMPH OF ART.—We witnessed on Saturday, a very satisfactory triumph of the dental art over a sad deformity, in the case of a young man. He was born with a hair lip, and without a palate. Dr. Morton had fitted him with an artificial roof of the mouth, palate and front teeth, not only hiding the deformity, but restoring, or rather creating a faculty of articulation. It is like adding a new sense or a new life.

[From the Evening Gazette.]

SUCCESSFUL OPERATION.—We had an opportunity lately of examining an operation performed by Dr. Morton, a skillful dentist of this city. The result was highly satisfactory to the patient. By introducing a gold plate or piece of mechanism to which the three front teeth, a palate and roof are attached, the person is able to articulate the alphabet.

[From the Evening Gazette.]

IMPORTANT TO THE TOOTHLESS.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

DENTISTRY.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the American Traveller.

REMARKABLE OPERATION.—Dr. Morton, a dentist of this city, has recently performed a very successful and difficult operation, the result of which we had an opportunity to witness. The patient had no palate and a hair lip. The deficiency in the palate was supplied by a gold plate, to which the palate was attached, and the afflicted person is now able to articulate the alphabet.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in conriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I do hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.

CHARLES T. JACKSON, M. D.
BOSTON, Oct. 28, 1843. No. 27 Somerset Street.

[From the Transcript.]

DENTAL SURGERY.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever met our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who wears them with perfect comfort. The